

THE SPIRIT OF MISSIONS



AUGUST 1912

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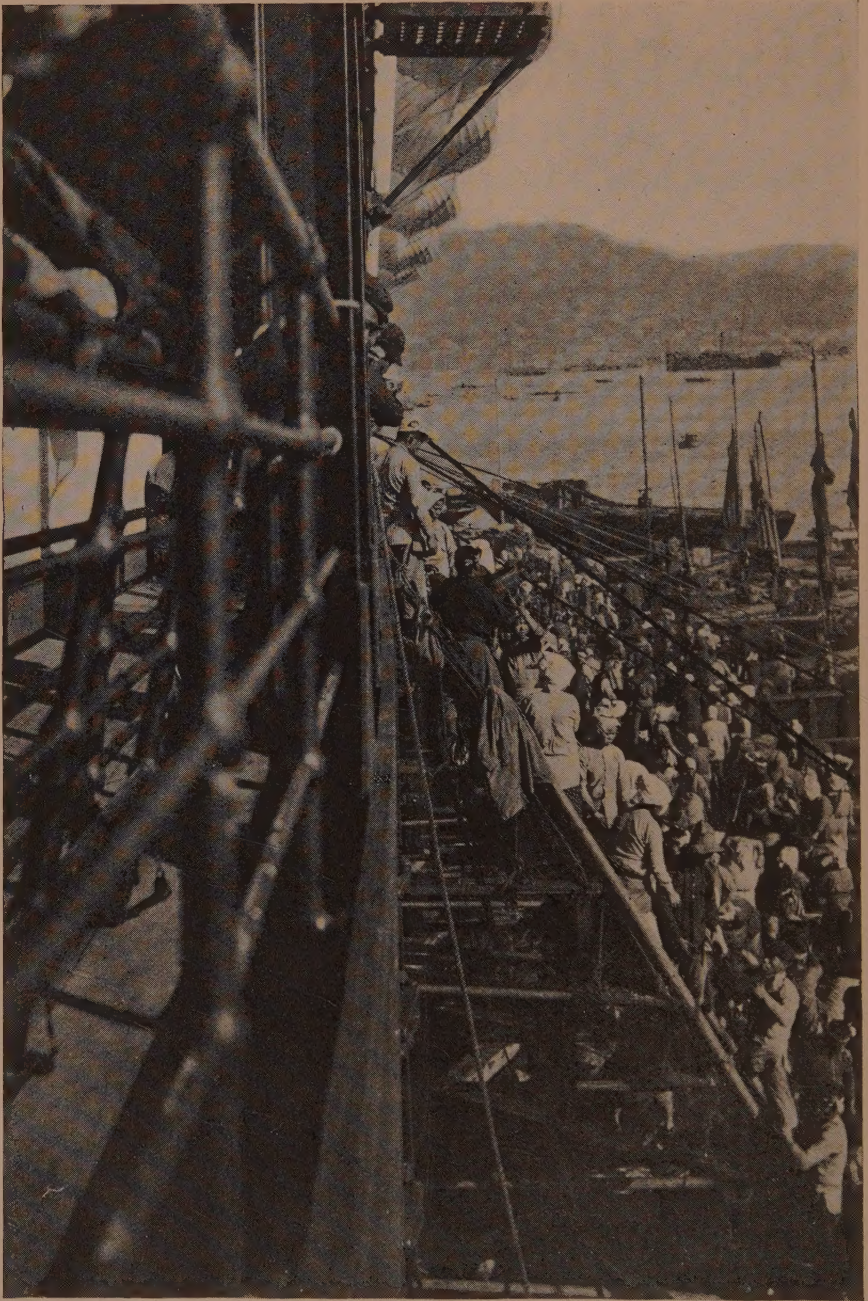
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JAPANESE WOMEN AND GIRLS COALING A TRANS-PACIFIC STEAMER
IN NAGASAKI HARBOR

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor

HUGH L. BURLESON, Associate Editor

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No. 8

THE PROGRESS OF THE KINGDOM

JULY and August are always anxious months at the Church Missions House. Most of the aggressive work of the year has been done. Congrega-

tions are scattered and the minds of the people are naturally bent upon rest and recreation. Little can be done

*Anxious Months
at the
Church Missions
House*

beyond gathering up the loose ends of the year's work and then waiting as patiently as may be in the hope that the efforts of the winter and the machinery of the Church will bring to the treasury of the Board of Missions the funds needed to avert a deficit.

Unfortunately the June income showed a serious falling off. While the month began with an increase of \$112,500 as compared with June 1st, 1911, it closed with an increase of only \$85,400. In other words, \$27,000 of increase had been lost during the month. A study of the departmental figures to July 1st shows that New England held its previous gain splendidly. It entered June \$23,000 in advance of the previous year; it lost only \$1,000 during the month. The largest falling off was in Department II., whose increase of \$18,000 on June 1st was reduced to \$6,000 on July 1st, a clear loss of \$12,000. Department III. was not far

behind, with a loss of \$9,000. Department VII. just held its increase of \$3,000, while Nos. IV., V., VI. and VIII. lost small amounts.

*The Opportunity
of the
Individual*

A study of the present income and the obligations that must be met during the last month of the

fiscal year indicates the strong probability of at least a \$40,000 deficit on the year's work, unless there is a large increase in giving during August. As everybody knows, diocesan and parochial machinery has slowed down, if it is not absolutely at a standstill. The Board can hardly look to organized effort to save the situation. It knows that in some instances diocesan and parochial committees will be hard at work during August to gather up such amounts as may still be held by well-intentioned parochial treasurers, who do not realize that the fiscal year closes August 31st. Self-sacrificing as this effort will be—and we know what it has meant in years past to bishops, clergymen and laymen—it can hardly be counted upon to turn the tide. There is just one thing that will save a deficit this year. That is a large increase in individual gifts. August, from the point of view

of the missionary treasury, is the opportunity of the individual Churchman.

FOUR years ago a layman of the Diocese of Albany, a busy manufacturer of national reputation, read the two volumes in which Bishop Tucker told of the experiences of

*A Layman with
a Vision*

Eighteen Years in Uganda and East Africa. He was so impressed by the record of heroic devotion and Christian accomplishment that he went to his rector and said: "I have been giving \$1,000 a year through the parish for missions. After reading Bishop Tucker's book I propose to give \$2,000 a year." A few weeks ago this layman, Mr. George B. Cluett, entered into the life eternal. Reference can, therefore, be made, as could not well be done in his lifetime, to his notable example in giving thought and money for the furtherance of the Gospel. His gifts were not confined to the \$2,000 annually given to aid his parish and diocese in meeting the apportionment. He was one before whom any need might be laid with the certainty that it would have careful consideration and, if it proved worthy, a reasonable measure of help. Mr. Cluett was the layman who just a year ago gave \$10,000 for the erection of two missionary residences, sorely needed in Japan and China. Later in the year he gave \$4,000 for a launch for the mission at Point Hope, Alaska, so that the people might be enabled to secure fuel from the coal deposits from the Arctic coast, seventy miles to the north. It was Mr. Cluett, too, who, about the same time, gave \$16,000 to enable Bishop Restarick to secure a much-needed piece of property adjoining the cathedral in Honolulu. Not only did this purchase give the Church control of a strategic position in the heart of the city, but it made possible a home for some of the Hawaiian girls who are earning their own living. Twenty young women can be accommodated in surroundings infinitely better

than they could command in ordinary boarding houses. These three gifts, among many others that might be named, indicate the wide range of Mr. Cluett's thought and the depth of his sympathies. To him the capacity to make money was a challenge to give money for the extension of the Kingdom. How whole-heartedly he responded to the challenge some of his friends know. They will miss him not only because of the financial help he has given in the past, but because of his sympathetic attitude and the kindly understanding with which he approached every opportunity for Christian investment.

UPON the invitation of the Minister of Home Affairs and with the evident approval of the members of the

*The Japanese
Government
Calls a Confer-
ence of
Religions*

Japanese cabinet, a conference of representatives of Shinto, Buddhism, and Christianity was recently held in Tokyo. In addition to Mr. Hara, the Minister of Home Affairs, who presided, there were present Mr. Tokonami, the Vice-Minister, the heads of the various bureaus of the Home Department, and the Ministers of Justice, Communications and the Navy, as well as other prominent officials. The Prime Minister, who was unable to be present, sent his sincere regrets. All the thirteen Shinto sects were represented, as well as twenty or more Buddhist sects. Only one sect of Buddhism, though one of the largest, the Higashi Hongwanji, declined, on the ground that it objected to having Christianity put upon the same basis in the view of the government as Shinto and Buddhism. The seven Christians, among whom was the Rev. Dr. Motoda, headmaster of St. Paul's College, represented the Baptists, the Congregationalists, Episcopalians, the Greek Church, the Methodists, the Presbyterian and the Reformed Churches, and the Roman Catholics.

The Minister of Home Affairs, in welcoming the conference, expressed appreciation of what had been done in the past by the representatives of the different religions "to guide the minds of the people and better moral conditions." He hoped for a continuance of such effort in the future and had asked for the conference in order that there might be a better understanding between the governmental and religious forces as to the end to be aimed at.

*A Joint Message
from
the Religious
Forces*

At the close of the joint session, the representatives of the three religions met in sectional conferences to draft a statement to be presented to the officials as indicating their willingness to co-operate with the government in improving the moral conditions of the people and, as Mr. Hara had put it, "to continue to labor for the welfare of the state."

The next day, when all the members of the conference met again in joint session, each section presented its proposed message and a final draft was agreed upon. The statement gives assurance to the government that all will endeavor, "the adherents of each religion practising their own doctrines and guarding and maintaining the prosperity of the Imperial throne, to elevate the morality of the nation." On the other hand, the conference suggested that "those in authority should promote government religion and education and bring harmony among them."

*An Unprecedented
Occasion*

The request for the conference and the remarks of Mr. Hara and Mr. Tokonami indicate pretty clearly that the attitude of the Japanese Government toward religion in general, and especially toward Christianity, has undergone a striking change. Never before in its history has the government invited

Shintoists, Buddhists and Christians to meet for the consideration of the moral welfare of the nation. There was a time when the elder statesmen, led by the late Prince Ito, took the position that religion had nothing to do with national life. It would seem that twentieth century statesmen in Japan have discarded that dictum. It might not have been surprising had the government called a conference of Shintoists and Buddhists. That Christians should have been included is regarded as "a distinct recognition by the government of Christianity as one of the religions of Japan."

*Will Recognition
of Christianity
Mean Official
Control?*

It was natural for some to see in this conference a suggestion that the Japanese religion of the future ought to be an amalgam of Shinto, Buddhism and Christianity. There seems to be little, if any, ground for this view, even though the Vice-Minister of Home Affairs, in a statement to the press, said: "It is necessary to bring about a *rapprochement* of the various religious sects to make them a potential power to help forward the progress of the age." Japanese Christians were quick to see the dangers lurking in any such suggestion of a composite religion, and a number of the Japanese clergy preached sermons pointing out the possible necessity of submitting to social persecution if the government were to attempt to impose an amalgamated religion upon the country. Anxieties were, however, largely set at rest by the explanation of the vice-minister that no such amalgamation was contemplated. His words, he said, meant simply to stress the desirability of joint action for the common good. It is, of course, true that the Japanese Government may be inclined to follow official recognition by some degree of official control of Christian activities. If this were to be attempted, the advantages of official recognition would be

more than counterbalanced. While, therefore, the Christians of the West may well be grateful for the step that Japan has taken, as indicated in this conference, it will be desirable to reiterate the principle of official separation between the state and religion, while recognizing and emphasizing the necessity of co-operation between them.

PROBABLY nowhere in the country has there been more decided and significant progress in missionary co-

*Chicago—A
Field and a
Force*

operation and support than in the Diocese of Chicago. Every thoughtful

visitor to the great city, from which the diocese takes its name, must have been impressed with the missionary conditions right at its door. It is a commonplace to say that Chicago is pre-eminently the social storm centre of the United States. Here is a city of 2,000,000 people that has practically grown up in forty years. In it there has gathered the greatest imaginable diversity of elements—racial, social and religious. With more than seventy thousand foreigners, chiefly from the less advanced countries of central and southern Europe, entering Chicago every year to make their homes, it requires no vivid imagination to appreciate something of the difficulties to be faced.

The report, at once graphic and scientific, compiled a year ago by the vice commission, of which Dean Sumner, of the Cathedral of SS. Peter and Paul, was the head, is another indication of Chicago's need of constructive Christian work. Probably nowhere else in this country is a bishop of the Church followed, as Bishop Anderson not infrequently is, to churches where he is to hold a confirmation, by agents of organizations antagonistic to Christian teaching, who place in the hands of the young people who have been confirmed, as they leave the church, leaflets attempting to controvert the

faith to which they have just pledged their allegiance anew. To neglect conditions such as these in order to minister to distant needs would be as immoral as it would be unwise. Chicago Churchmen, under the inspiring lead of Bishop Anderson, are grappling as they never have before with these conditions, and Chicago congregations are giving as they never gave before, to provide the means for bettering them.

*Chicago's Progress
in
Missionary Giving*

At the same time, Chicago Churchmen are realizing that they can deal with the home problem

without denying themselves the privilege of sharing in the Church's enterprise everywhere. Ten years ago the offerings from Chicago's congregations on account of the apportionment were \$1,903. Last year they were \$15,204, and this year they are already considerably in advance of this amount. In other words, Chicago congregations in ten years have made a gain of about 700 per cent. The gifts from the Woman's Auxiliary have increased from a little more than \$400 to about \$3,500, or nearly 750 per cent. Sunday-school offerings, too, have grown steadily, though not in such striking proportions. All this has been accomplished in a period when the number of communicants in the Church in Chicago has increased 32 per cent. and when the work at home has been done with an energy and success not realized before.

A ROMAN priest from the Philippines is in this country to raise funds for the erection of buildings in which

*The Challenge
of Philippine
Conditions*

students attending the new government university may reside. The institution has no dormitory system. He reports the desire of the islanders for education to be so keen that the capacity of the schools is constantly overtaxed. English is rapid-

ly becoming the language of the islands. In his opinion the feeling of the people toward the United States is one of increasing friendliness as they note how America is trying to promote their welfare. These three elements of the present situation—the desire for education, the greater use of English and the increasing popular friendliness—would seem to challenge our own communion to larger effort on behalf of that part of the population which, for years to come, if not permanently, will give shape to Philippine life. As has been so often pointed out, Christian forces cannot well leave to the government alone the task of working out the perplexing problem of Philippine progress. Any serious effort to prepare the Filipinos for political independence must include their religious development. Without in any way disparaging the contribution which other Christian people may make, we believe that the people of the islands need the ideals of national righteousness, of reverence and sanity, of liberty guided by intelligence, for which this Church pre-eminently stands.

There is now nearing completion in Manila a students' hostel, where Bishop Brent hopes to gather about forty of the young men attending the university. The Church has undertaken no work in the islands that has so important a bearing upon the future. The Board of Missions has made an appropriation for the support of the resident manager of the hostel. The important thing now is to find the right man.

THIS year, 1912, marks the fiftieth anniversary of the arrival in the Hawaiian Islands of the Right Rev. Thomas N. Staley, D.D., the first Anglican bishop. The Hawaiians had waited just about seventy years for his coming. The great navigator, Vancouver, who was a Churchman, visited the islands in 1792. He was much at-

tracted by the people, showed them many kindnesses, suggested ways by which they could improve their condition, told them of the Christians' God and promised on his return to England to send them a Christian teacher. But though the willingness of the Hawaiians to hear the Gospel and their need of it were made known to the Church in England, their request found no adequate response. To American Congregationalists belongs the honor of being the first to undertake regular Christian work in the islands. One of the first missionary parties from New England went to Hawaii, began work in 1820 and laid foundations upon which there was built up within the next two generations a strong Christian community. The islands have largely been re-heathenized through the immigration of Chinese, Japanese and Koreans. Too much credit cannot, however, be given to the pioneer Congregationalists who went to this outpost and the Congregationalists in this country who supported them, for their success in banishing many savage and pagan customs.

When Bishop Staley arrived in 1862 he found a ready welcome, for Kamehameha II. many years before had gone to England to try to persuade the authorities of the English Church to make good Vancouver's promise. There he had become familiar with the Church's ways and with the Book of Common Prayer. On his return, he told his people the things he had learned, with the result that they were ready to receive a representative of the English Church.

The Faith of Pioneers

Perhaps the chief event in Bishop Staley's episcopate of eight years was

the founding, in 1867, of a small school for girls, which has since become St. Andrew's Priory. Nothing but sublime faith in their mission and the dauntless courage that comes from the consecration of life to a great cause could have enabled the bishop and the two or three

A Semi-Centennial in the Hawaiian Islands

his coming. The great navigator, Vancouver, who was a Churchman, visited the islands in 1792. He was much at-



A glimpse of Hawaiian wild life as it used to be



This cooking-school shows that the Church is introducing better methods of domestic economy

HAWAIIAN CONTRASTS



An old stronghold of heathenism



There is no greater difference between the old life and the new than the Church's care of children

HAWAIIAN CONTRASTS

members of the sisterhood who were working with him in Honolulu to march in procession around the rather primitive building, to dedicate it to the education of Hawaiian girls. Their faith enabled them to see far. Since that day, St. Andrew's Priory has done work for Hawaiian women which cannot be over-estimated.

*Bishop Restarick's
Ten Years in
Honolulu*

This year also marks the tenth anniversary of the transfer of jurisdiction in the Hawaiian Islands from the Church of England, which held it for forty years, to the American Church, and the consecration of the first American Bishop of Honolulu, the Right Rev. Henry B. Restarick, D.D. These ten years have been marked by continuous progress. The 572 communicants of 1902 have become 1,600. The property owned by the Church has increased from a little more than \$100,000 in 1902 to \$422,000 now. The gifts of people in the field have risen from \$9,600 in 1902 to nearly \$40,000. But quite apart from the progress that can be expressed in figures, there has been a fine growth in loyalty to the Church and in devotion to the best things. Bishop Restarick has about him a company of Church people upon whom he can depend for sympathetic co-operation in everything that has to do with the extension of the Church at home or abroad. They recognize the strategic position the islands occupy. They have been called "the cross-roads of the Pacific," and they deserve the name.

*Hawaii and
the
Panama Canal*

Think of them for a moment. "Midway between Unalaska and the Society Islands; midway between Sitka and Samoa; midway between Port Townsend, Seattle and the Fijis; midway between San Francisco and the Carolines; midway between

Nicaragua, Panama and Hong Kong; on the route from South American ports to Japan, the central location of these islands makes their commercial importance evident."

With the opening of the Panama Canal, the commercial importance of the Hawaiian Islands will be greatly increased, for they will be directly in the track of commerce passing through the canal bound from or to the Orient.

*THE Continuation Committee of the
World Missionary Conference
is to hold its second meeting, since its
appointment at Edinburgh, in this
country. The dates
are September 26th
to October 1st; the
place selected is
Lake Mohonk.*

Among the distinguished Churchmen expected at the conference are the Right Rev. Edward Stuart Talbot, D.D., Bishop of Winchester; the Rev. C. C. B. Bardsley, secretary of the Church Missionary society. Mrs. Creighton, widow of the late Bishop of London, and the only woman on the committee, also hopes to attend. The committee will hear reports from its special sub-committees which have been studying various phases of the missionary enterprise, such as "Unoccupied and Under-occupied Fields," "Christian Education," "Medical Missions," "Preparation of Missionaries," "Christian Literature" and "Co-operation and Unity."

*A World Tour
for
Mission Study*

At the request of the committee, its chairman, Mr. John R. Mott, expects to leave this country in October for a visit to the Orient to study carefully present missionary conditions for the information of the committee and all other home agencies. Of the three chief methods for obtaining information that will be followed, the first and most important is a series of

twenty conferences to be held in various sections in the Far East. Eight will be in India and Ceylon, eight in China and three or four in Japan. Each conference will be attended by about fifty representative men and women, both foreign and native, will last three days and will sit with closed doors. There will be no papers or speeches. A series of subjects to be discussed is now being prepared and will be finally passed upon by the Continuation Committee at its meeting in September. A copy will then be supplied in advance to those selected to attend each conference. It is hoped that in this way the freest expression of expert opinion may be secured. The conferences will have no legislative character. No one attending them, and no mission sending members to them, will be bound by any of the conclusions reached. Following each series of sectional conferences it is proposed to hold a national conference, at which subjects which could not be conclusively discussed in the smaller gatherings because of their national bearing, may be further considered.

Mr. Mott will be accompanied by at least one assistant, who will have time to do some research work along lines that may be suggested by facts brought out at the conference. Undoubtedly many avenues of study will be opened up. In preparation for his tour, Mr. Mott has conferred with the officers and members of a number of the British, Continental and American mission members. The list of subjects for discussion at the sectional conferences has been submitted to the officers of our own Board, among others, and their help in framing the most useful questions has been asked.

Mr. Mott's Declaration

It is evident that there are great possibilities for good in such a visit.

Some undoubtedly will be able to point out the dangers lurking in it. We feel certain, however, that Mr. Mott already

knows conditions in the mission field too well, and has too high a regard for the rightful independence of the various missionary agencies, to give the mistaken impression that his journey is in any sense undertaken for the purpose of investigating missionaries with a view to demonstrating their mistakes and shortcomings. He will go rather in order that he may acquire information which will be placed at the service of all who desire it, and which will enable all to support more adequately the work being done at the front in their name. In fact, Mr. Mott has distinctly declared: "I do not care to interfere with any mission or its policy."

ON July 12th the annual service of farewell to missionaries going to distant fields was held in the chapel of

Off to the Front

the Church Missions House. The Holy Communion was celebrated by Bishop Lloyd, who also made a brief address, interpreting the significance of the day's act and the mission upon which the Church's representatives were going. The number of recruits this year is unfortunately small—only ten new missionaries are now under appointment. Of these China will receive eight; three going to Shanghai, three to Hankow and two to Wuhu. This number falls far short of the forty urgently needed in the China mission. Japan, too, calls loudly for additions to its staff. Not a single recruit, man or woman, is going forward this year, yet Japan may not unreasonably be regarded as the key to the rest of Asia. The names of the new missionaries and the fields to which they are going, are as follows:

Alaska, Mrs. Guy H. Madera.

Hankow, Miss Louise L. Phelps, Miss Evelyn A. Tabor, Miss Ada Whitehouse. Honolulu, Miss Roberta S. Caldwell.

Shanghai, Mr. and Mrs. Joseph F. Putnam, Miss Margaret Hart Bailey. Wuhu, the Rev. Edward K. Thurlow, and Mrs. Thurlow.

THE SANCTUARY OF MISSIONS

"GO ye into all the world and preach the Gospel to every creature."

V. The Lord gave the word.

R. Great was the company of the preachers.

GOD is working His purpose out,
as year succeeds to year;
God is working His purpose out, and
the time is drawing near—
Nearer and nearer draws the time, the
time that shall surely be,
When the earth shall be filled with
the glory of God, as the waters
cover the sea.

From utmost East to utmost West,
where'er man's foot hath trod,
By the mouth of many messengers
goes forth the voice of God;
Give ear to Me, ye continents—ye
isles, give ear to Me,
That the earth may be filled with the
glory of God, as the waters cover
the sea.

What can we do to work God's work,
to prosper and increase
The brotherhood of all mankind—the
reign of the Prince of Peace?
What can we do to hasten the time—
the time that shall surely be,
When the earth shall be filled with
the glory of God, as the waters
cover the sea?

March we forth in the strength of
God, with the banner of Christ
unfurled,
That the light of the glorious Gospel
of truth may shine throughout the
world:
Fight we the fight with sorrow and
sin, to set their captives free,
That the earth may be filled with the
glory of God, as the waters cover
the sea.

All we can do is nothing worth, un-
less God blesses the deed,
Vainly we hope for the harvest, till
God gives life to the seed;
Yet nearer and nearer draws the time
—the time that shall surely be,
When the earth shall be filled with
the glory of God, as the waters
cover the sea.

THANKSGIVINGS

"We thank thee"—

For the devotion of all who in this
land, and especially in Arizona and
Oregon, are working for the upbuild-
ing of the Kingdom of God. (Pages
578 and 584.)

For the leadership of the bishops
and clergy and the work of lay people
in securing larger gifts for the fur-
therance of the Church's Mission.
(Pages 560, 606, 607 and 557.)

For the manifest working of thy
Holy Spirit in the thoughts of Japa-
nese statesmen leading to recognize
the necessity for religion as the
foundation of national righteousness.
(Page 558.)

INTERCESSIONS

"That it may please thee"—

To give wisdom and success to the
Board of Missions of thy Church in
its effort to find recruits needed in
Japan, Alaska, China and the Philip-
pines. (Pages 565, 589, 603, 560.)

To inspire all thy people with such
devotion that they may joyfully give
of that thou givest them for the in-
crease of thy Kingdom and the salva-
tion of all men. (Page 557.)

To give wisdom and patience to all
who work for the spread of Christ's
Kingdom among the people of the
Philippine Islands. (Pages 569 and
560.)

To bless the devoted ministry of all
who labor for thee in the lonely places
in our own land where thy people
are scattered abroad as sheep having
no shepherd. (Pages 578 and 584.)

To grant that the needy congrega-
tions in Southern Florida and Japan
may be helped to secure churches in
which to worship and work for
thee. (Pages 588 and 576.)

FOR DEVOTION TO GOD'S SERVICE

MOST HOLY LORD, Giver of
all good things, who hast said
Freely ye have received, freely give;
open our hearts that we may offer
more worthily of all we have and are.
Take our powers and possessions and
make them Thine, to the glory of thy
Name and the service of those for
whose eternal salvation thou didst
leave thy throne; where, with the
Father and the Holy Ghost, thou
livest and reignest, ever one God,
world without end. *Amen.*

THE NEW CHINA FUND

TWO members of Calvary Church, New York, have pledged \$5,000 for the erection of a new church in Wusih for which an appeal was made through the New China Fund.

THE gifts and pledges for the New China Fund now total about \$45,000. More than one-fifth of the \$200,000 has been given in four months. A good record.

THE Treasurer of the Board of Missions has received from a member of Christ Church, Cambridge, who prefers to remain unknown, \$250 as a thank-offering for the New China Fund.

A FRIEND in the Diocese of Newark sends a gift of \$100 for the New China Fund, with a request that it be considered a memorial of a priest of the Church who died two years ago. May not this suggestion be followed by many others?

DURING Lent the Rev. S. Harrington Littell, of Hankow, China, conducted a series of conferences on Christian work in China for the members of the "Wednesday Morning Bible-class," composed of young women from a number of New York churches of various communions. Members of the class have just sent to the Board of Missions \$3,000 to be added to "The New China Fund" and to be used for the wing of a new hospital at Wuchang.

CONNECTICUT feels a special responsibility for having a large share in the New China Fund, partly because the new Bishop of Wuhu, the Right Rev. D. T. Huntington, D.D., in whose district a considerable amount of the fund will be expended, was a Connecticut boy, grew up in Hartford, and

was graduated from Yale and from Berkeley Divinity-school. At the diocesan convention in June Bishop Brewster referred to these facts and expressed the hope that Connecticut would co-operate with the Board of Missions in providing the needed equipment for the three China districts. The bishop has appointed the following commission to enlist the help of Connecticut Church people in the New China Fund: The Rev. J. Chauncey Linsley, bishop suffragan-elect; the Rev. E. C. Acheson, the Hon. Gardiner Greene, Mr. H. H. Heminway, the Rev. John N. Lewis, the Hon. Burton Mansfield, the Hon. L. P. Waldo Marvin, Mr. Schuyler Merritt, and Mr. Walter T. Schutz.

FOR the past three years the people of Calvary Church, Clifton, Cincinnati, have made their Easter offering for Church extension, general and diocesan. In announcing the offering this year the rector suggested that any who desired might designate their gifts for the New China Fund. The result was gifts amounting to \$1,050. It was suggested by some that in view of the need of the parish for a new rectory, it would be really better to retain this Easter offering for local purposes. Such counsels, however, were not followed. Within a month after Easter four persons had offered \$20,000 toward the rectory and \$7,000 have since been raised for the same purpose. The rector says: "There is no connection between the new rectory and the missionary offering, save as an illustration of the ancient proverb, 'There is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty.'"

Of course Calvary congregation, in addition to the offering for the New China Fund, has given the full apportionment and more, as has been its custom for several years.

WHAT OTHERS ARE DOING

THE Methodist missions in the Philippine Islands find difficulty in securing any measure of self-support from the people.

* * *

EVERY congregation in the Congregational mission in Zululand is self-supporting.

* * *

THIRTY-SEVEN Presbyterian congregations each gave \$1,000 or more to the Board of Home Missions during its last fiscal year.

* * *

DURING its last fiscal year, the Presbyterian Board of Home Missions received \$194,813 in legacies.

* * *

THERE are 250 Northern Methodist missionaries in China, who have the assistance of 2,882 Chinese co-workers.

* * *

A CONGREGATIONAL missionary, returning to this country after eighteen years' service in the Marshall Islands, reports that of the 10,000 people in the islands, 4,000 are Christians.

* * *

A METHODIST woman missionary from North China describes her home as being a thousand miles from a grocery store, nine hundred from a railroad station and six days' journey from a physician.

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THE Church Missionary Society now has fifty-six hospitals in various parts of the world with an average of fifty beds in each. In addition, it has many branch dispensaries, leper homes and opium refuges.

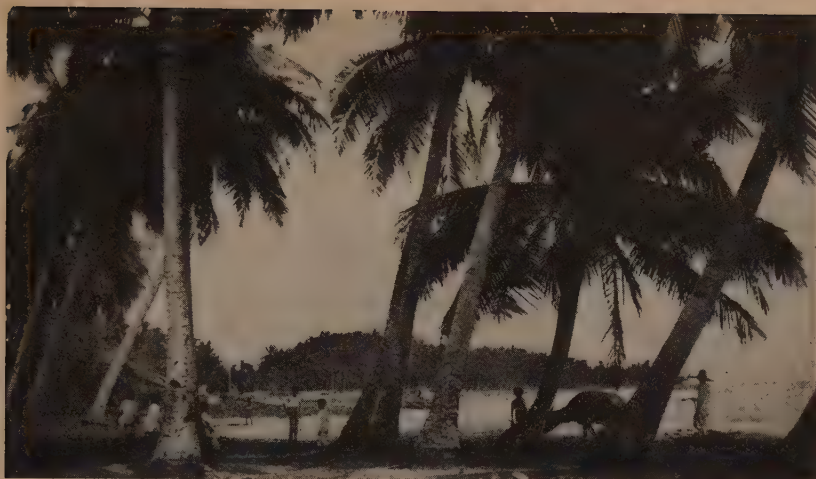
DURING the past four years the Methodist Community of southern Asia has increased by 52,000, bringing the total communicants in that region up to 262,000. More than 166,000 young people are enrolled in the Sunday-schools.

* * *

THE Congregationalists are maintaining educational work in a number of the smaller towns in Utah, in addition to two prosperous academies at Vernal and Provo. Since beginning work in Utah in 1865, all the Congregational denominational agencies have expended \$920,000. There are at present ten Congregational churches in the state with a total membership of 1,385. The fourteen Sunday-schools have 1,397 members, and 662 pupils are enrolled in the day-schools.

* * *

THE Presbyterian Church in Hoquiam, Wash., is making a special effort to serve some of the 30,000 or more lumbermen in the state. Besides giving \$500 a year toward the salary of a man giving all his time to the camps, the pastor spends six days of every month holding services in the camps. "The men of the woods," he says, "are great, strong, manly fellows, princes of men when out in the forest; it is only when they make their visits to town that they kick over the traces and run amuck. . . . Some are good, some bad, but most of them have hearts as big as the trees among which they work. . . . In fact, if their hearts were a little smaller it would be better for the boys themselves, for then they would not fall a victim so readily to the saloons and kindred joints in our cities and towns."



A TYPICAL COAST SCENE IN THE PHILIPPINES

GLIMPSES OF LIFE, VOLUNTARY AND INVOLUNTARY

By the Right Reverend Charles H. Brent, D.D.

I PLANNED to spend a week at the big sugar plantation in Mindoro, where there is the largest community of American civilians in the Philippine Islands outside of three or four of the cities. We sailed out of Manila Bay on the evening of May 6th on the same ship that was to bring me back a week later. The most popular man among the passengers of the *Rubi* was a Redemptorist priest, whose keen wit, hearty friendliness and fascinating brogue proclaimed his origin. We had travelled together before on a somewhat perilous journey and it was pleasant to meet again.

Eighteen hours on a glassy sea under smiling skies brought us to Mangarin, where we disembarked and were carried by a diminutive railroad on flat cars to the San José *hacienda*, twelve miles away. The plantation comprises 55,000 acres on the southwest coast of Mindoro and was formerly "friar land." It was virgin soil two years ago, when it

was purchased, and there has been the struggle usual in such conditions to combat disease and make it the reasonably healthy place which it is fast becoming. Pernicious malaria has been the chief enemy.

The difficulties which have confronted the manager have been neither few nor inconsiderable, but he has met them with American sturdiness and determination. The big mill, latterly under separate though affiliated management, is complete with its machinery installed, almost ready to operate. Its capacity is 175 tons of sugar a day. A hospital has been built and furnished with doctors and nurses. An irrigation system is sending fertilizing waters from the river and from artesian wells throughout the estate. The fifty Americans and 2,000 natives and Japanese are housed comfortably. Great steam ploughs are slowly subduing the wilderness to cultivation. A big Avery automobile truck, with its speed and power,



THE SAN JOSE SUGAR PLANTATION, MINDORO

supplements the slow industry of the deliberate *carabao*, and the little railroad locomotives dart up and down the line with infectious vigor. I think if I were not a man I should like to be a steam engine. It is such an industrious thing and its work so definite!

The personnel of the plantation is interesting, from the competent Californian who manages the estate and the Scotch engineer at the head of the Mindoro Company to the little native that is supposed to keep the goats from breakfasting on the young cocoanut trees and the garden vegetables. My host, Mr. E. L. Poole, is no novice in his profession. In both Cuba and Hawaii he has taken a prominent part in sugar growing. During my stay in Mindoro I rode with him over most of that part of the plantation which is being worked. The drought in the Philippines this year has been phenomenal and disastrous. Everything is burned up, after seven months without rain. For weeks the thermometer has soared in the nineties day after day and as yet there is no sign of a break in the weather. About a thousand acres are now planted or ready for planting. The work of preparation has been slow, some fields requiring ten ploughings.

The laboratory is in charge of a young alumnus of the Massachusetts Institute of Technology. An engineer formerly in the employ of the Federal Government is working out the irrigation system and superintending building operations. An Australian-American, who with his wife lives midway between the *hacienda* and the port, has charge of the constabulary. A Spanish *Récolleto padre*, whom I found suffering from fever, looks after the spiritual interests of the natives. I met an old friend in the transportation agent who is known as the "Admiral." We discussed religion and politics, as we always do when we meet. Being Irish, the "Admiral" naturally referred to the Home Rule Bill. "They talk," says my friend, "about the inability of the Irish to rule themselves. But look at the old home of the Puritans, would ye! Who governs the State of Massachusetts now? Sure it's the Doughertys and the Flahertys and the Brents!" I think I did come from Ireland by way of one of my great, great-grandfathers on my mother's side.

But to continue. A little green (not red!) school-house provides for the education of the children. By degrees the wilderness is beginning to blossom and a dreary waste is being populated. In



RACE DAY ON THE PLANTATION

the nearby mountains there are some of the wildest things in men and animals which the islands contain—the shy, effeminate-looking Munyans with their shoulder decorations of cock's feathers and their bows and arrows, the wild carabao which are apt to charge one at sight, and the strange *timarau*, known nowhere else in the world.

I visited most of the Americans during the week and on Sunday we had services in the school-house. This is the first time that the Americans have had spiritual ministrations in the history of the plantation, which, though in miles not far from Manila, is nevertheless isolated. The nearest telegraph is at Calipan, a hundred miles over the mountains.

Sunday night the boat on which I was to return to Manila came in. But when our train reached the pier to my consternation I found that it had not waited for me. I was to be in Manila on Tuesday for an important engagement and from then on I was tied up by business that could not be delayed. My hosts were ready to do anything they could to aid, but there seemed to be little choice in the matter. At last I determined to take a native sailboat the next morning for Romblon, an island a

hundred miles away, in the hope of securing transportation, or at any rate that I might cable to Manila. This being decided there was no further occasion for worry. I am much obliged to the philosopher who taught me that when one knows the worst and is therefore no longer agitated by apprehension nor agonized by expectation, the next duty is to go to sleep.

At 4 next morning we were stirring and saw the "dawn come up like thunder" as we puffed our way to Mangarin under a sky which, though full of the promise of heat, was blushing and flashing incomparable morning lights. Our craft was waiting for us and my companion, Mr. W. H. Edwards, and I embarked and waved goodbye to our friends.

The good ship *Librado* is worthy of some description. She was an open boat about thirty feet long, with a low bamboo shelter aft. She carried three sails—jib, foresail and mainsail. The foresail was made of leaves from the *huri* palm. Some mischievous wind had snorted its way through the middle and it was as capable of playing the part of a sail as a sieve. The mainsail was of better material, having been begun with canvas and finished with a patchwork



"The way we went to church"

of old clothes. It inspired one to sing under its shadow "Aunt Dinah's Quilting Party"! The combings were made of nipa thatch, our galley was a heap of sand amidship with a nice little stove made out of a vacant can. A pretty steady stream of water trickled into the boat, but was bailed out every few hours. Our light was an aged kerosene lamp minus a glass which was liable to take fire at every crevice, so that we seldom used it. The crew numbered six and we had a competent servant, Apolinar, whom we called "Apollinaris" for long. The *padron* was a taciturn, spectacled Filipino with a white-clad son, who spoke "many English" a little and understood it less; the son was a merry lad and sang frequent selections from "La Paloma," "Bring Back My Bonnie to Me," "Marching through Georgia" and the "Star Spangled Banner." You see he had had American education. He seemed to know more of the words of the national anthem than there are, or at any rate than most adult Americans know. The pilot had a native song with which he kept himself awake (usually),

a weird thing sung in falsetto, the second and subsequent stanzas being the same as the first. Of the other members of the crew the only notable one was a lad who was in all respects like the fat boy in *Pickwick*, barring the fat.

We launched out on an unruffled sea, the crew using the oars, though not so as to strain themselves. The sun stared down on us with fierce insolence, the sea was so blue as to make the sky jealous, and no amount of whistling or trilling succeeded in rousing a wind to action. Before noon, however, a whisper of a breeze came, our palm leaf sail fluttered as if it were capable of business, and in a short time we were tacking to and fro in the gentle breath of the southwest zephyr. We ate our lunch of beans and sardines and coffee with that unique appetite that God gives to people on picnics. As the afternoon waned, so did the wind and evening found us

"A painted ship upon a painted ocean."

The only sign of life was the occasional rush at the surface of a school of fish, or the skimming series of leaps of a large fish chasing its prey. Again to quote Coleridge, who knew the way nature behaves in the tropics:

The sun's rim dips;
the stars rush out;
At one stride comes the dark.

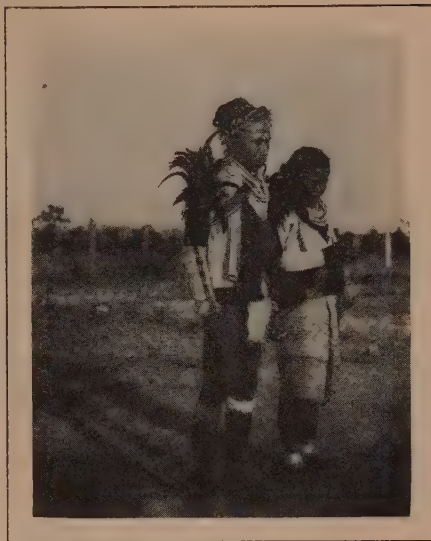
Only those who have tried it know how delicious it is to lie all night under the merry stars with the fingers of the night breeze caressing the cheek. The Oriental night was brilliant, the Southern Cross swinging on its pivot, the Great Bear seeming quite comfortable upside down, and the unbreakable bands of Orion streaking the heavens. I woke up once to find the whole crew fast asleep, every sail set and the boat drifting backward. As there was no chance of wind and we were in no danger of collision, I disturbed no one and went to sleep again.

The morning woke, lazy and sweet. The distant mountains were garbed in mist and the bosom of the "gulls' bath"

was as smooth as the water in a tumbler. Whistling and trilling wooed the wind in vain and we rigged a protection from the ungentle sun. Occasionally in the far distance we saw the smoke of ships, but none was near enough to see the signal we had ready to use. It was nearly night before a good following wind puffed out the sails and I went to sleep to the lullaby of the pilot's endless song. Pajamas in down and linen never gave more refreshing sleep than the uneven, sloping bamboo slats on which we lay, with the sky for our canopy and the night wind for our nurse.

Though we made good progress during the darkness we had sailed in all only about sixty-five miles. Near by was the long island of Tablas and Romblon was still thirty-five miles away. About ten o'clock we sighted a steamer coming our way. We hoped it might be bound for Calipan or Batangas, so we changed our course to intercept her. We waved hats and towels, shook loose our signal, whistled through our fingers, fired shots with a revolver, seemingly in vain, for soon the ship showed us her heels with that same air of contempt which characterizes an automobile when you are on foot. But we kept on with our dumb show and at last the steamer put about, as we afterward learned, because the one American on board told the captain that we were in distress—so we were!

We climbed on board to find that the ship was the *Batangueños*, bound for Loac in Tablas and then for the south to Capiz in Panay, where we would have a chance of catching a boat and would be at the end of both cable and railroad. Beggars must not be choosers, so we settled down and looked around. The only quarters were such as you hustled for. It was necessary to shave and dress in full view of all the adult passengers, to say nothing of dogs, fighting cocks and children. The main deck was slightly cleaner, or, speaking more accurately, a little less dirty, than the deck below, which was occupied by pigs and *carabaos*. At Loac we watched a cargo



"The shy, effeminate-looking Munyans"

of *carabaos* come aboard. They swam out to the ship towing the small boats to which they were tethered and were then swung on deck by a steam winch. The lumbering creatures took the whole operation with the utmost *sang froid*. I believe it would be a good prescription for that form of fear and irritability which doctors call nervousness to contemplate daily the temperament and habits of the *carabao*. After touching at New Washington we reached Capiz, (seventy miles from where we were picked up) on Thursday morning, to find that there was no transportation there. But we got off telegrams and started for Iloilo by train. Nine years ago I rode on horseback the seventy-five miles from Iloilo to Capiz in three and a half days. This time we made the distance in three hours and a half.

Our companions of travel were interesting—a party of Chinese, an intelligent and able group of men, headed by the Hon. Li Sum Ling, deputed by the Chinese government to interest Chinese abroad in a popular loan; \$30,000 was subscribed at 8 per cent. Mr. Li is a graduate of St. Paul's College, Hong Kong, and speaks fluent and polished

English. He assured me that the new government would allow no backward step in the anti-opium campaign. The conductor of the train was an old friend. I had last seen him making a trail in the wilds of Nueva Vizcaya. He is a type of American with which you get familiar in the Philippines—physically robust, capable, self-respecting, who advances from position to position, always “making good.”

Iloilo gave us a drenching hot welcome and was so hospitable as to offer no transportation to Manila for nearly a week. We wired a “rush” message to Manila trying to charter a coast-guard cutter but without response. You cannot hustle the East, especially during the hot season. When we went to bed we wondered “what next?” The night was stifling and after a few minutes in bed I deliberated as to which would be the more economical of time and effort, to kill the mosquitoes inside or those outside the mosquito bar. The next morning we learned that the launch of the Hawaiian Sugar Planters was starting for Cebu at ten, and with the permission of the company and the collector of customs we could get passage and surely secure transportation there for Manila. This was arranged, and after seeing some of the young men of the city we embarked on the launch *Kamkai* at her moorings. The *Kamkai* and a *lorcha*, which she had in tow, were loaded with a bevy of charming little people, the girls and boys, mostly meztizo, of a Lilliputian opera company bound for Negros. We felt sorry to part from them.

The *Kamkai* had her weekly complement of Filipinos under contract for work on the sugar plantations of the Hawaiian Islands. They are going thither at the rate of 200 a week. They get \$20 a month and seem well content. The first sight that greeted me on board was a series of gambling games which continued all day and a good part of the night—*vingt et un*, monte, or other games, some of native origin. The Filipino is an inveterate gamester—and

what passion when once indulged is more incurable? The captain of the *Kamkai* I have known for some years. Like many sailors he is a thinker and a good deal of a philosopher. We discussed serious questions until far into the night.

Upon our arrival in Cebu, 170 miles south from Iloilo, we arranged to secure passage for Manila on the *Teian*, a vessel sailing under a foreign flag. It was necessary to wire the collector of customs of Manila for permission, owing to that ingenious application of the American coastwise laws to the Philippine Islands which profits few, if any, impeding commerce, and inconveniencing travel. Fortunately we escaped the necessity of this bother, as we found the *Sotolongo* sailing the same day. After seeing as many of the American and English residents as I had time for, and discussing his work with the Presbyterian minister, who is a strong man in a difficult place, I embarked for Manila, where we are due early to-morrow morning.

Father Lynch, my Redemptorist friend, was at the boat. I told him we had no luck since he left us. Senor Osmeña, the speaker of the Philippine assembly and the leading figure in Philippine politics, told me that the protracted drought with the extreme heat had created disastrous conditions. There is no food and will be none for at least three months after the rains begin. In Cebu, with its population of 700,000, conditions are at their worst. Many people are living on one meal a day of *camotes* (sweet potatoes), and others have nothing but the *huri* palm. To use it for food necessitates its destruction, a very serious matter in itself. Animals are being killed or dying because there is no food for them. The cocoanuts are shrivelling up and falling off, reducing the copra crop 25 per cent. at this centre of the world's copra market; there is no rice nor maize, sugar is burned up and hemp is dying. The ugly countenance of famine faces us. Every day without



"Some of the wildest things in men and animals which the islands contain"

rain increases the seriousness of the outlook. The people are not provident and no supplies are laid up against an exigency like the present, excepting here and there where a wise *presidente* has induced the people of his community to lay by a small store of grain. The worst of it is that when public relief measures are adopted we have to meet all that abuse and trickery among speculators and imposters which have characterized situations of the sort from the days of the Gracchi until now. It is a dreadful thing to face death by starvation. One wishes for some of the waste food from the bountiful tables of the West to meet the need of the East. I was told in a great western city in America that 80 per cent. of the children in a public school of 800 pupils were the children of junk dealers who lived upon what the balance of the community threw away.

As I write we are nearing the spot where we abandoned our sailboat four days since. When at last we arrive in Manila we shall have travelled 780 miles in order to compass 170, which is the distance from Mangarin to Manila.

Next week I have to go to Baguio. It may be that I shall find it expedient to travel thither by way of Borneo! *Quien sabe?*

LATER—Upon arrival in Manila I

found a coast-guard cutter had been despatched to bring me back. After searching the seas between Mangarin and Romblon without finding us, the report had gone abroad that I might be lost. But I wasn't lost: I had only gone before!

¶

DURING the year ending May 31st, Bishop Roots, of Hankow, has confirmed 107 Chinese.

¶

BISHOP HUNTINGTON has selected Anking as the see city for the new district of Wuhu.

¶

THE Bishop of Kansas City has not forgotten that he was a missionary bishop before he became a diocesan. At the last convention of his diocese he reminded the members of the Auxiliary that the purpose of their organization was to help the General Board and asked them to cease their activities in any other direction. Quite recently the bishop returned some checks sent him by the Auxiliary for use in the diocese and directed that the money be sent to the General Board of Missions. We do not doubt that the Auxiliary cheerfully acquiesced in the bishop's desire.



THE OKUBO SUNDAY-SCHOOL IS WAITING FOR A CHURCH

WHERE HOUSES SPRING UP IN THE NIGHT

By the Reverend J. S. Motoda

OKUBO is a suburb of Tokyo, with 12,000 people. That is to say, that is the present population, but by the time this article is printed there is no telling how much it will have increased. Okubo is just outside the city limits, and many large families from the crowded districts are moving into it. New houses seem to spring up in the night, and you would think there could never be enough families to fill them all, but usually the sign "To Let" has just been put on a new gate-post when it is taken down and someone's furniture begins to arrive.

These new houses and most of the old ones are the residences of army officers, government officials, business men, and professional men.

The work of Christ Church, Okubo, began about four years ago with only five communicants, Mrs. Motoda and myself, Mr. Kuwabara, the catechist, Mrs. Kuwabara, and Mrs. Kajizuka.

When we began the work here, the Rev. R. A. Walke, in his usual conscientious and energetic manner, was with me, and for about a year we worked together heart and soul endeavoring to make a sure foundation for the future.

After about a year had passed Mr. Walke went home on furlough, and Miss Clara Neely was sent to help us. She was with us for about a year and her influence was widely felt among non-Christians as well as Christians. But unfortunately she was called back to America on account of sickness in her family, and after some delay we were fortunate enough to procure the help of Miss Bessie McKim. Although she has been working with us only about half a year, yet she has already, through her gentleness and deep spirituality, won the confidence and respect of the community. Also, the Rev. K. Suto has been added to our force of helpers, and we are most hopeful of a bright future.

There are now over thirty communi-

cants, about fifty baptized members besides, and a steadily-increasing number of "seekers of the Way." The Sunday-school was also begun four years ago with thirty members. It now has sixty members and an average attendance of forty. If all the sixty children should come every Sunday the preaching place would be too small for them.

There is no church in the District of Tokyo which has grown so rapidly as this church in Okubo, and its future is very promising.

The salary of the catechist and all the church expenses, except the rent, are met by the members of the church. The bishop pays the rent of the preaching place, which is also the catechist's home.

If readers of *THE SPIRIT OF MISSIONS* could come to one of the services on Sunday morning, they would see what it is like to be "in a tight place." This crowding doesn't seem to spoil the spiritual effect of the services at all, but it really would be easier to be reverent and devout if we didn't have to sit so close together.

We need a good-sized parish house and a catechist's house and, later on, a church building. Much of our present work can be better done in a parish house than in a church. The "preaching meetings" which are attended by "seekers of the Way" are more successful in a parish house than in a church building, as people who have not made up their minds to become Christians feel that they are committing themselves in some way, if they go into a church.

One young lady said: "I should like to be a member of your Church, but I don't want to go to the services until I have learned more about your religion. I think being baptized is like being married; you want to know just what your duties and responsibilities are going to be before you make any promises."

The members of the congregation like to bring their relatives and friends to the services in the preaching place, but at present they cannot do this as much as they wish on account of the limited

space. In fact one strong point of this congregation is that many of its members do missionary work among their own relatives and friends. For this reason the congregation chiefly consists of families.

If the Church in America will give her generous help now and provide us with a good place for our work, it will have room to grow even more rapidly than before, and Christ Church, Okubo, will be enabled to become an ideal self-supporting church in the future.

We need about 300 *tsubo* of land (a *tsubo* is six feet square) and land is now selling at seventeen *yen* a *tsubo*. The price is going up, so that the sooner we buy the better. Land in a good situation and the two buildings, the parish house and the catechist's house, will cost *yen* 10,000, say \$5,000. Half of this sum will cover the cost of the land and the other half will be spent on the buildings. The congregation will pay all the running expenses.

Will not the American Church help us build up a strong centre for this church which will be able to do a great work for the progress of God's Kingdom in Japan?



A CONVINCING DEMONSTRATION

THE Rhode Island Diocesan Committee on General Missions publishes an occasional "Forward Movement Bulletin." In a recent issue it told the story of four every-member canvasses: one in a large city parish; another in a small town church; the third in a dependent mission without a rector or minister in charge; the fourth in a prosperous suburban church which has recently completed a costly church building. The successful experience of these congregations differing so widely in constituency and circumstances forms, the committee thinks, pretty conclusive proof of the effectiveness of the canvass and the practicability of weekly offerings for missions.



A GLIMPSE INTO THE GRAND CANYON

THE LAND OF THE GRAND CANYON

By the Very Reverend William J. Scarlett

SPEAK of Arizona to an average American, and by the law of associated ideas he immediately thinks of a desert; and again, by the same process, there is conjured up in his mind an unlovely vision of an arid, thirsty land of burning, sandy wastes, of hot, parching winds, and of a rough and primitive people. The name which some pessimist, in a moment of deep despondency, gave to Arizona these people seize upon: "The Land that God Forgot."

We who live in "the land that God forgot" love it, and we know He must, too. There is an irresistible fascination about it all—something that grips one and will not let go. It is not an easy country, flowing with milk and honey. The milk and the honey are there—if you can get them out. Arizona is one of God's challenges to man. "See what I have put here for you," He says; "silver and copper and gold without limit; a soil capable of producing in abundance anything under the sun: a land

ready and able to support a great civilization—only you must find out how." And man goes to work, and two tiny streams which in the spring carry down the melted snow from the hills a hundred miles away, he dams up, and lo! the desert below blossoms like a rose; and with that pent-up energy he generates power and sends it over the wires with instantaneous speed a hundred miles to light the darkness, and to turn the wheels with ever-increasing speed. In many ways and with infinite pains he accepts God's challenge, and now in the "arid zone" of Arizona is springing up a new commonwealth, and a new star is given to the flag.

But let me tell you first of the land, before describing the work of the Church.

I. The Land

Arizona is one of the most versatile of states. What do you most want? Express your wish and rub the Aladdin's lamp, and lo! you have it. Are you

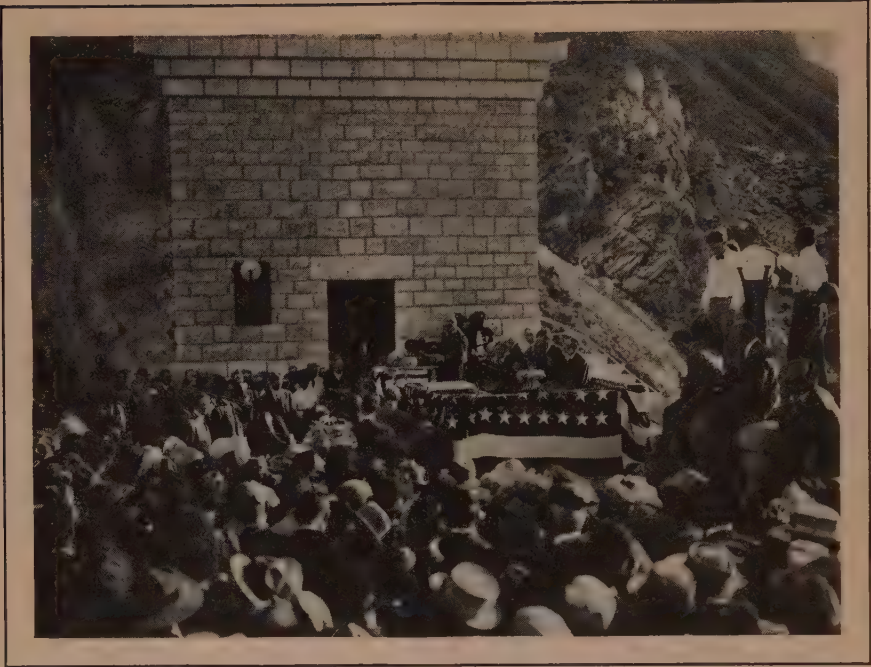
looking for beauty, O you who dwell in tall cities, in a murky and smoky air, and who dote upon the wonder of your buildings. Come out to Arizona, and stand upon the brink of the world's greatest scenic wonder, and look across the vast chasm twenty uninterrupted miles; look down into the terrifying abyss, with its serried terraces and temples and bottomless gorges. Five miles down and away you see a tiny white ribbon—the roaring river reduced to nothingness. Your Metropolitan tower and your Singer building in this canyon would be almost invisible—a speck in the infinite. Niagara would be a mere detail; Yellowstone Canyon one of many similar gorges. And all clothed in the richest and most gorgeous of reds, and blues and yellows and browns. There is nothing like it anywhere; it stands by itself, the greatest scenic wonder of the world. And it is in Arizona, "the land that God forgot." Again, in northern Arizona we have another marvel: The great petrified forests, where lie the large old monarchs of the woods turned to stone.

Are you interested in the relics of an ancient civilization? Come out to Arizona. Before Columbus set sail upon unknown seas, a small cliff-dwelling people had abandoned their homes in the sides of perpendicular hills, leaving the relics behind them. Montezuma's castle, a large and massive ruin of rock and stone, stands in a cave in a sheer hillside, a monument to unflagging industry and no little skill. In various parts of the state we find traces of these ancient peoples; and not far from Phoenix are found the ruins of what was probably a large city about the time Columbus put foot on American soil. At Casa Grande, the remains of a large communal house, surrounded by many smaller huts, have been uncovered; and there, before the white man had arrived, these people had dug their ditches and spread the water from the river over the land, irrigating the soil and raising their crops. The present canals of the

Roosevelt project in the Salt River Valley follow in some places the ridges which mark the direction taken by these irrigators of so many years ago.

Are you interested in the hidden mineral wealth of our country? Again come out to Arizona, and see what the "fragments" contain. It is an unlovely country to ride through, I admit. The hills have no beauty of foliage; they are barren and rough and rugged, but fine. And they are endless, apparently. Someone from the East, after travelling all day by train through the hills, said to me: "It is a large state, but what on earth is it all good for?" I'll tell you what it is good for. Out of one of those hills has been taken enough ore to give each and every citizen of these United States one dollar apiece. And the mineral resources of Arizona have scarcely been touched as yet. True, for several years she has led in the production of copper, and some of the greatest copper mines in the world are in Southern Arizona, but there are many more waiting to be discovered; any day some man may come along and dig up some old unlovely hill that we have been looking at all our days, and uncover a vast treasure of gold, or silver, or copper. The mineral resources of Arizona are unlimited.

Are you looking for fertile farm land, wondering where to drive your stakes? Come to Arizona. Not many years ago, the Salt River Valley was almost a desert. It was a beautiful spot, even at that. Surrounded by rugged mountains the setting sun bathed the valley in a purple and golden light of indescribable glory. But it was of little value. It cried out to heaven for one thing. Some prospector coming along, in sheer desperation, dropped some seeds into the ground, and in some way got some water on it, and lo! he found it fertile beyond his wildest expectations. A few years ago, the farmers who had come into the valley formed themselves into a Water Users Association, and asked the Government to build for them



DEDICATION OF THE ROOSEVELT DAM

Bishop Atwood is standing, reading prayers. Ex-President Roosevelt is the second man from the front on the stand

a dam eighty miles back in the hills, where the Salt River is joined by the Tanto at a narrow granite gorge. It was a natural dam site. Through the energy of Mr. Roosevelt the bill was passed, and in March, 1911, the dam was dedicated by him. It is one of the greatest engineering feats of the world. When full, it will dam up the largest artificial lake in the world—twenty-five miles long. At the dam itself, the water will be 225 feet deep. The depth now is 180 feet. The dam reclaims 250,000 acres. The water is conducted down the river bottom to the Granite Reef dam on the edge of the valley, where it is diverted into canals and sent all over the country. And now we have a most fertile valley; anything under the sun will grow: cotton, fruits, grains—in great profusion. The crops of alfalfa range from five to seven a year. An expert proclaimed it one of the greatest stock-raising and dairying valleys in the

country. Water is cheap, soil amazingly productive, and crops certain.

Are you looking for health? The life-giving air coming in off the desert soon restores the color to the pallid countenance; there is no better place anywhere for sufferers from tuberculosis.

Do you want to engage in the work of laying foundations, of putting your hand and your will to the task of building up a new commonwealth in righteousness and justice? Come out here to Arizona, where all things are new.

So much for the "land that God forgot." But we know He did not forget it. If you were here, you would feel the same way—it grips you; you *must* talk. The story is told of a loyal Arizonan, who attended a funeral; when the service was over the minister said: "If there is anyone who has anything to say about Brother Jones, let him now speak." There was a painful pause for a moment, and then the Arizonan arose.

"If no one has anything to say about Brother Jones," he said, "I should like to say a few words about Arizona."

II. The Church

You may remember that most of Arizona came to us after the Mexican War, and the rest we purchased a few years later. About the time of Lincoln's first election to the Presidency, Joseph Cruickshank Talbot was made "Bishop of the Northwest." But Bishop Talbot had too large a jurisdiction, and he never saw Arizona. In 1872, Bishop Whitaker, later of Pennsylvania, was given Nevada and Arizona. Before long he made a trip of 2,727 miles, much of it by stage, and in the course of his journey he visited Arizona. He reported that at Tucson, then a city of 3,500 inhabitants, only 500 could read an English newspaper; the rest were Mexicans and Indians.

After Bishop Whitaker was relieved of this part of his territory, though several more bishops were elected, Arizona had no more episcopal visitations for many years. Nor were the ministers accomplishing all that might have been done. One was rather a rascal, and "choked the seed," as someone reported. Another, one Sunday morning, told his congregation of all the evils he had noticed among them in the week he had resided there. The whole congregation arose as a body and left the church; and that was the end of him. Another instance called to my attention, was that of a minister who wrote to the Governor, complaining that there were only two law-abiding citizens in town. When this was reported about town the citizens promptly held a caucus to discover the other law-abiding man, and failing therein asked the minister to move on. A different type came in 1881, when Endicott Peabody, then a student in Cambridge, arrived at the cheerful town of Tombstone. There, by reason of his energy and popularity, a church was erected—the first in Arizona. The *Tombstone Epitaph* was loud in his

praises, particularly noting his base-ball skill.

Energetic progress came in 1889 with Bishop Kendrick—called by his old admirers the "sledge-hammer bishop." The real story of the Church now began. He had a tremendously large field—all of Arizona and New Mexico, and a part of Texas. It was hard, primitive work. He had no conveniences, not even bridges. One time, crossing the swollen Salt River in a stage, the driver suddenly shouted, "We'll have to jump!" So the bishop, seizing the two suitcases, leaped into the water up to his neck and with some difficulty reached the shore, where he spread his episcopal robes on the sand, and when they were dry continued his journey to town, where he held services. Missions sprung up in various places, men came in, and soon the Church had a firm footing in this new southwestern country.

Two years ago Bishop Kendrick asked to be relieved of Arizona. The Rev. J. W. Atwood, then rector of the church in Phoenix, and Archdeacon of Arizona, was chosen his successor. The results have been remarkable. Within a little over a year Bishop Atwood has doubled the force of men working under him; the Sunday-schools have grown almost 100 per cent.; the number of communicants has largely increased; twelve new missions have been added to the fifteen already established, and now the Church is rapidly assuming a leading position in the new commonwealth of Arizona. One of the finest features, and one of the greatest joys of work in that new country, is the splendid response one meets. From all over the state come the same reports. Put the right man at work, and the community is won. The harvest truly is ripe.

The work varies greatly. First, there is the work in mining camps. The city of Globe is a typical example. Globe is a mining town of about 10,000 people. It is built on the sides of several hills, and one is apt to bump one's nose walking up the street. There is the old Do-



BRINGING AN INDIAN PATIENT TO THE GOOD SHEPHERD HOSPITAL

minion Mine, of enormous wealth, and several other rich ore fields near by. All through this country one finds the very finest kind of typical Western men. Does the Church appeal to them? Yes! they are naturally religious; their lives, lived close to nature, have made them so. One night I was talking to one. He had been a sheep-herder; now he was a miner. Just coming over the hill rose the moon, so big, so clear, so close, that it seemed as though if one were on the hill-top one could jump clean over it. And he said to me, "Look at that! don't you think when I lie out on the ground at night, watching the sheep, and look up and see that, and all those blazing stars; don't you think I know there must be Somebody behind it all?"

The bishop last winter offered Globe to a presbyter from the District of Asheville. He came. In three months he had a class of fifteen for confirmation, and fifty waiting until he had time to instruct them. His congregation was filling up, and he had a splendid men's club, willing to back him in anything. "We've got a real man now," they said to me one day. That is all they want—

a real man. And this man's experience is typical of the results accomplished by other men throughout the State.

Another kind of work is in agricultural centres. Phoenix is a good example of this sort. It lies in the Salt River Valley, one of the richest valleys in the world. It is a city of 18,000, but is growing like a weed. Here we have the pro-cathedral, and here reside the bishop, the dean, and the canon, who is also superintendent of St. Luke's Home. The bishop pedals a bicycle; the dean rides a beautiful horse, and the canon drives an automobile. We are hoping to build at Phoenix in the near future a new cathedral. When we do, it will be a splendid thing for the work in Arizona. It will be a radiating centre of missionary work. There at the cathedral we can place several men, who can go out from Phoenix to various towns, springing up all over the prosperous Salt River Valley, which promise in time to be good-sized cities, but are not large enough at present to support a man of their own. In various ways the cathedral will be a boon and a stimulus to the work there.

Another phase of work in Arizona is that among the sick. The wonderful climate and life-giving air attract many from all over the world, and they come seeking health. There are many who are ill with tuberculosis. The great difficulty in the past has been that patients were sent to Phoenix from all parts of the United States, many without a penny in their pockets. They expected to find work. But in their condition absolute rest was essential. The result was that they became dependent upon the community, and were a heavy burden. This has been decreasing of late, but what we need down there in southern Arizona is a large Government sanitarium, where these people could come, be taken care of, receive the benefit of the exhilarating air, and be sent back home healed.

Our Church is leading in bringing aid to these people. At St. Luke's Home, founded by Bishop Atwood near Phoenix, we have many patients, some who can pay nothing and some who can pay part of their cost to the institution. It is an excellent Home, and if you could only see the bloom restored to pallid faces, could see many sent back happy again, to take their places in the work of aiding the progress of humanity, you would think it well worth while. If the Church were doing nothing else in Arizona except maintaining the work of St. Luke's Home—by that alone she

would have justified her existence. St. Luke's is supported by private contributions, and deserves the help of all Church people.

Another form of Church work is on the Navajo Indian reservation in the north. There are 20,000 Indians there. I think they are the only—or at least one of the very few—tribes who receive no rations from the Government. They support themselves by the manufacture of their famous Navajo rugs and blankets, and by agriculture. Disease is very common among them; and we have on the reservation an excellent hospital established some fifteen years ago, the only institution, I think, ministering to the sick among these 20,000 Indians. It is doing remarkable work, largely due to the devotion of the superintendent, Miss Thackara, whom the Indians call "the little mother." One of the Indian Service men has expressed to the bishop the Government's appreciation of this as perhaps the most valuable work done on the reservation.

So the Church in Arizona goes hopefully upon its way, ministering upon the one hand to those strong souls who are drawn thither by the abundant opportunities which lie beneath the seeming hardships of the land, and on the other hand to the sick and the weak who find Arizona no hard taskmaster but a kind nurse and a ready helper as they face dire disease. God has *not* forgotten this land and neither must the Church!



ST. LUKE'S SANITARIUM FOR TUBERCULOSIS PATIENTS

From left to right: Sleeping pavilions, dining hall, laboratory, hospital, superintendent's house.

OREGON'S HINTERLAND

By A. M. Knight

THERE is an Oregon of which everyone knows something. It lies along the line of travel which tourists follow on the way to Portland (which city is Oregon to most Easterners), and does not differ greatly from the rest of the world except as one part of the country always differs from another in physical features or in industries. There is another Oregon, known only to the stockman, the miner, the buckaroo or the poor homesteader holding down a barren claim. It is of this vast district, far away from railroads and from the sound of church bells, often far from any civilizing or humanizing influence, that I want to tell you a little. Perhaps it may be best understood by following Bishop Paddock into two or three of the places he visits on his long summer missionary trips. They may be taken as typical of many.

Imagine yourself up among the mountains on a July day. A man comes climbing up a rough trail, where the pine-clad mountain towers steeply on one side, and on the other a river dashes and roars far down in the ravine below. He wears a blue flannel shirt and has a pack on his back. Certainly he does not look much like a clergyman, but he is the Bishop of Eastern Oregon. He has come as far as he could on a freight train, then a few miles further on a construction train, by courtesy of the engineer in charge of the building of the new railroad, and now is finishing the journey on foot. It is a long tramp, and he does not reach the little town for which he is bound until supper-time. It is the headquarters of the engineers who are building a dam for a great power plant and digging a tunnel through which the water is to run. It is also a mining camp, and the combination makes it one of the worst places in

the West.* There is but one street—if street it can be called, for it is really only a trail and full of rocks—a little hotel, some tents and shacks, a few fairly good houses on the outskirts, and a number of rough board saloons, gambling dens and dives.

At the supper table in the hotel there is a choice assembly of saloon-keepers, bartenders, professional gamblers and women of the town. When the bishop, in the course of conversation, mentions that he is a "preacher" (the usual title given all clergymen), and that he wants to hold a service on the following day, Sunday, they admire his nerve, but tell him, for his encouragement, that one other man had the same ambition but had been able to get only a couple of women for a congregation. Nothing daunted by this information the bishop sets about making his preparations.

About ten o'clock, after meeting many of the more respectable element in the little store and getting acquainted with them, he starts out to make the rounds of the saloons, and persuade them to close up for his service. Every place is crowded with men drinking, gaming and quarrelling. On little platforms beside each gaming table sits an umpire, with his big six-shooter laid on a table at his side. Any dispute is settled with the muzzle of the gun pointed at the unruly one—an argument not likely to fail in convincing power, and the only one that would have weight in this lawless community. Lying about in corners, along the walls, or sometimes in the centre of the room, are men overcome with drink. Outside in the dark one stumbles over bodies fallen among the rocks and in front of the doors. There are other sights and sounds of

* Since the bishop's first visit, the place has quite changed. Only four saloons remain, and a small number of people. So kaleidoscopic are the changes in this new country.

which one cannot speak. Oaths and curses poison the air. It is like going down into the very mouth of hell. In and about among these groups, civilly treated for the most part, talking with them, making friends of them, the bishop goes, and by two o'clock Sunday morning the owners of the nine saloons, the bartenders, professional gamblers, singers, piano-players and wash-up men, in all about one hundred who are getting their living by this business, have agreed to give him an hour Sunday night, without other attraction in the town, and to come and hear what he has to say.

In the morning there is a quiet little service in the schoolhouse—a bit of a shack of which they are all proud as a sign of respectability—for the two or three decent families and the few men of the better class. At seven in the evening comes the open-air meeting for the whole place.

Promptly at seven o'clock the men come filing out of the saloons all down the street. Every one of them is there. The victory is won so far. Half-a-dozen of the young engineers and superintendents have been practising hymns, and they lead the singing. A drunken man, hardly able to stand, joins in with a voice almost divinely beautiful; the people hold their breath to listen. There is much singing of familiar hymns, a short prayer, a few verses of Scripture, and then the bishop talks to them. Simply, earnestly, he brings to them the Gospel message, and they listen, those rough men and abandoned women, and are touched and softened. After the service, many of them come up and shake hands with him, thanking him and asking him to come again.

That night, almost all the night through, he goes again from place to place, talking with the men, who now are ready to open their hearts to him. Many a sad story is poured into his ear, many a sinful soul reveals a secret hatred of the chains that bind him—a secret longing for something better.

He is on his way again the next morning, but the message has been given, the seed sown. Who can tell what the harvest may be?

Now, leaving the mountains, he travels by stage over miles and miles of desert country. Everywhere one sees only sage-brush or juniper. Afar in the distance, when it is clear, the mighty snow-clad mountains rise against the wonderful blue of the sky. One night he gathers a little group together in the open air; they sit on the ground about him in the moonlight while he talks to them of that Saviour whose name, even, some of them have not heard in years except in oaths. Another night, in a little schoolhouse, by the light of one tiny oil lamp, he tells the "old, old story." Now he travels by stage, now by wagon, and again on horseback, for he is far off the regular routes.

Down in the desert land, one may see on the map a great number of lakes. Some are of fresh water, but some are largely alkaline. Those settlers who have made the mistake of taking up land in this region have a hard prospect before them. It is difficult enough to reclaim the desert at best, but without fresh, good water it is almost hopeless. Passing through a little settlement in this country where there are a couple of hotels, a store and four or five saloons, he finds there many ranchers who have come in to purchase supplies and to go on their annual or semi-annual spree. They tell him here that they remember one minister who came in two or three years ago, but whose meeting was broken up, so that he went away discouraged.

He pushes on by wagon for several hours, and finally, at a cross-roads, which is as far as the driver will agree to take him, he gets down and follows the dusty track on foot. Not a human being is in sight, nor any sign of human habitation; nor has there been for miles back. At last, just as the day is dying, he comes to the house he is making for. As he goes through the gate and up to



THE JOHN DAY VALLEY, OREGON

the door, he is eyed curiously by three or four men who are sitting outside. They evidently wonder if he has fallen from the skies or come up through the ground, for such a thing as a man arriving on foot has never before been heard of. The owner calls his wife, who says they have no accommodations for him, but since he is there he is allowed to stay. There being no chairs in the house, he sits on a rock in the yard until supper is ready. Two of the men who sit down with him are in a beastly state of intoxication, and of the others each has had more than is good for him. After supper two young men ride off to tell the ranchers within reach that there will be a service and to ask them to come. They assemble slowly. It is nine o'clock before all are present. The women sit on a couple of benches, the men and the children on the floor, with one little oil lamp, to keep them from stumbling over each other. Out of those present there is only one woman who has been baptized, and she is also the only person who has a Bible. Do we realize, I wonder, that here, in our own supposedly Christian land, there are men and women who never see a Bible or a Prayer Book, who never hear the sound of a hymn or the voice of prayer!

On and on, through Catlow Valley and Whiskey Hill, to the Wild Horse country. A little north of where he is now travelling, the land is even more desolate. Not even rocks or sage-brush, or any living thing; hot as Tophet, with clouds of dust, making it almost impossible to breathe. Even on this route where the freighters go there is not a tree nor a blade of grass nor a flower; nothing but the everlasting sand and sage-brush as far as the eye can see. The little settlements—just a hotel, a few shacks for saloons and a store—are set down in the midst of this barrenness. Sand, sand, sand! up to the doors, blowing in your face, into your eyes and ears and throat, covering everything within the house as well as without!

In such a town, if town it can be called, the bishop goes into the store and gets into conversation with the men. They tell him no minister has ever been there before. They are rather proud of living in "the worst hole on earth." About twenty buckaroos and herders are sitting outside one of the saloons. Inside, in the back room, men are gambling. It would be thought effeminate for a man to be around the hotel except to eat and sleep. His place is in the saloon, or in the store, if allowed. The bishop joins them therefore. An elderly man, lying on the counter, rouses himself to tell him, with a string of oaths, what he thinks of men and things in general. He declares himself an atheist, and asserts that a man is a fool who believes in God or the hereafter.

It is a surprise that evening, when the service begins to see the "atheist" coming in, followed by his two daughters. He says he has not been to a religious meeting in thirty years, and his daughters have never been in a church, or attended any meeting of a religious character. They are all three absorbingly interested. It is pathetic to see how eagerly the young women drink in every word. There are two or three people in this place who came, years ago, from Christian homes. They have drifted far from the teachings of their youth, but as they listen again to the Gospel story old chords are touched, they begin to realize what they have lost; there are tears in many an eye long unused to weep.

These are but a few of the places in that great interior, so little known, and but a hint at the stories that might be told. In such work as this does the Bishop of Eastern Oregon spend many weeks of the year. It is not easy work. It is not work that shows up in the form of statistics, but it is work that any man may rejoice in, for it is what the Master Himself came to do—to seek and save the lost.

It should be understood that these brief sketches illustrate only one phase

of the work in Eastern Oregon, just as they show but one aspect of the country and the people. Oregon is not all "hinterland." In the parishes and the missions and along the railroads conditions are, of course, totally different. Of that part of the district it will be sufficient to say that the spirit of honorable self-support is being cultivated among our people, and that the Church is growing in favor everywhere. The

future holds great possibilities, and though the work of laying sound foundations is always slow, yet if well done the results are worth all it costs in the doing. Such results are already beginning to be seen by those who are laboring here. If only our friends at home will remember Eastern Oregon, its bishop and his workers in their prayers, we shall some day see here a strong, self-supporting, united Church.

THE STORY OF A STRUGGLE

By the Reverend A. R. E. Roe

SOME thirty-seven years ago a few colored people trained in the Church of England in the Bahamas emigrated to the then little known island city of Key West, Florida.

Finding no church for colored people of their own faith and only scant provision made for them in the white man's church, they decided to form a mission of their own with a native catechist to lead their services. In a few years the congregation had grown in numbers sufficiently to justify the organization of a parish. It was named St. Peter's, and a few days later the new vestry called Dr. Steele, of St. Paul's white church, as their first rector. Sacraments and an occasional service were given at St. Paul's Church—the lay-reader conducting his services in hired rooms. A regular tide of immigration had set in by this time and soon the Church members were counted by hundreds. The first confirmation was held in a rain storm with only a sail cloth for a roof!

Dr. Steele died of yellow fever, and was succeeded by the Rev. Ernest McGill, a white priest. Under his guidance a church lot was purchased for \$800 and a good-sized hall was erected to serve as a church, *pro tem*. Eventually this building became St. Peter's Church.

The next rector, a devout colored man, added a small chancel and labored

with great energy for fifteen years, the communicant list growing to between five and six hundred. Sixteen or seventeen memorial windows were provided, besides an organ, pulpit, lectern and new fittings—*everything being given by the people themselves*, with the exception of \$50 from the bishop. The present rector, the Rev. A. R. E. Roe, took charge in 1908, with everything in a flourishing condition. The Church people numbered at least a thousand adherents, all of the poor laboring class.

In October, 1909, a severe hurricane so damaged the church that \$600 were required to repair it. This was done with very little outside help, the people giving generously from their slender means. Exactly a year later, in October, 1910, another hurricane completely destroyed the church and nearly everything in it in about two hours! The building was left a heap of ruins after all these years of struggle.

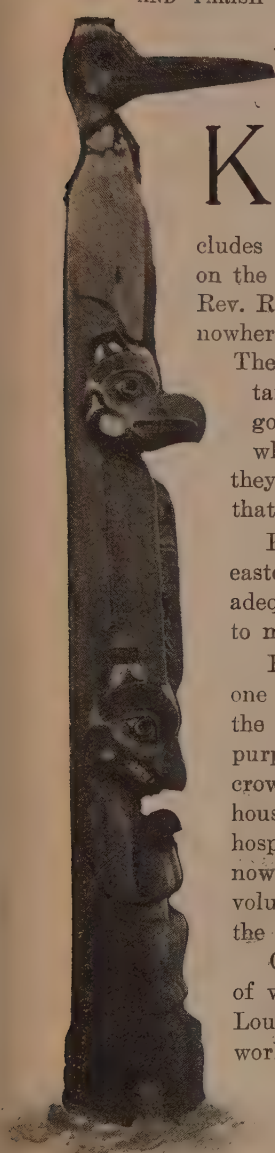
Still undaunted, these poor people, who love the Church and its services, have erected a parish room, 60 by 30 feet, from the materials saved from the ruined building. The altar is the old organ case! Here they worship—at least so many of them as can get in.

The question now is: Will the Church at large help these struggling people to have what they desire and deserve to have—a good stone building such as a storm cannot easily destroy?

KETCHIKAN

A CHURCH OUTPOST IN SOUTHEASTERN ALASKA

A TOWN WHERE THE CHURCH IS IN THE LEAD—HOSPITAL, SCHOOL AND PARISH—WANTED, A NURSE!—ONE OF THE PLACES BISHOP ROWE LIKES BEST TO VISIT—THE DIFFICULTIES OF BASEBALL IN KETCHIKAN



KETCHIKAN is thought by some people to be the best town in Alaska with a bright future. Considerable investments are being made in industrial plants, new buildings are going up, and new people are coming in. The population now includes about 2,500 whites and 300 Indians. The Church has a hold on the community stronger than that of any other communion. The Rev. Robert E. Roe, rector, says, "I bury all the old-timers who belong nowhere. I am proud of the place we hold here."

The town occupies a narrow strip between the foot of the lofty mountains and the Pacific ocean, which almost rolls against them. A good part of the town is built out over the water. It is said that when the men of Ketchikan want to indulge in a baseball game they have to use dogs for outfielders because the beach is so narrow that the ball is constantly being batted out to sea.

Ketchikan is one of the oldest of the Church's missions in southeastern Alaska and its buildings until recently have been far from adequate. Of late, however, the plant has been gradually improved to meet the increasing demands upon it.

Formerly the hospital was only a small and ancient building with one nurse in charge. Later a second nurse was added to the staff and the upper part of the rectory was pressed into service for hospital purposes. It was not long before the rector and his family were crowded out of the downstairs part and moved into a small rented house; then a wing was added to the building so that at present the hospital is an up-to-date, twelve-bed institution. A third nurse is now sadly needed. Will any reader of *THE SPIRIT OF MISSIONS* volunteer? A new rectory has been built, even better suited than the old for residence purposes.

One side of the church is reserved for the Indian people, some of whom are fine characters. An Indian school conducted by Miss Louisa Smart, who died just after Easter, has done some efficient work. Miss Nora B. Harnett, of the Diocese of Los Angeles, has already volunteered to take Miss Smart's place, has been appointed and will start soon for Ketchikan.

The congregation has grown steadily in unity and in readiness to assume an increasing amount of the local expenses. Bishop Rowe has described Ketchikan under present conditions as "one of the places he best likes to visit."



THE FACULTY, GUESTS AND THE FIRST B.A.'S OF ST. PAUL'S COLLEGE, TOKYO

THE FIRST B.A.'S AT ST. PAUL'S COLLEGE, TOKYO

By the Reverend J. Armistead Welbourn

JUNE 5th was Commencement Day at St. Paul's College, Tokyo. The occasion was honored by the presence of the American ambassador, Colonel Charles Page Bryan, and Hon. W. Nagashima, a member of Parliament.

A Commencement in Japan is a real ceremony and conducted in strict ceremonial style. The guests of honor and high officers of the college are on the stage, which is ornamented with a large vase of flowers, and on this occasion the flags of Japan and America were displayed in the rear.

The order of events is almost unvarying, the first thing being the announcements made by the secretary, who reported seventy-seven students, thirty-four in arts and forty-three in the commercial department. The majority taking the academic course intend to study for the ministry. There were nine graduates, seven in the commercial courses, one in arts and one in a special English course.

The diplomas were then presented by Dr. Motoda in a speech of farewell and advice. The candidates advance, bow, take three steps toward the platform, with a bow receive the diploma and take three steps back. Glancing at the diploma, they fold it, with another low bow, and return to their seat.

Next President Reifsnider conferred the degree of Bachelor of Arts on two young men, the first to receive it in the short history of the college department. The new bachelors graduated last year and the degree is the result of certain special work. They both are students in the divinity-school.

Mr. Nagashima, who spoke next, referred to the existence of many defects in business life to-day, which could only be rectified by having men of good principles go into it. Men trained in St.

Paul's ought to be thoroughly equipped to steer rightly through the turbulent sea of the commercial world. He was thankful, too, he said, that this college was established by Americans and in this, as in other things, Japan owes much to her sincere friend and neighbor. It was to be hoped that graduates of this college would possess some of the best traits of the Americans and live up to the ideals implanted in them.

Ambassador Bryan gave a few kindly words of greeting. He was followed by one of the graduates in a farewell address in formal Japanese style and by an excellent one in English by a young man baptized while in college. The exercises were closed with another fluent English speech by one of the B.A.'s, who spoke about the great value and power of personality, especially as exemplified in our Lord.



OPEN AIR LANTERN SERVICES

DURING July and August, the Church of the Redeemer, Brynmawr, has transferred its evening worship from the church to the lawn. A screen and lantern are used to provide the hymns, Creed, and other portions of the brief service. Then they serve for the illustrated missionary talks, for which lantern slides from the Church Missions House are secured. About two hundred people attended the first service on July 7th, when the Rev. J. Thompson Cole, formerly one of the Church's missionaries in Japan, made the address. On July 14th the address was given by the Rev. Jules Prevost, formerly of the Alaska mission. The Rev. W. W. Steel, Archdeacon of Havana, is also to speak on Cuba.

Four Facts

NOTE AND PASS THEM ON TO OTHERS

1. The first president of the provisional republic of China, Doctor Sun Yat Sen, is a Christian.
He is the product of a missionary school maintained by the Church of England in Honolulu.
He is the chief organizer of the new republic and has worked for it steadily for twenty years. Read what he says about himself on page 597 of this number of THE SPIRIT OF MISSIONS.
2. The man who did the chief work in framing the tentative constitution for the new Republic is a Christian.
He is the son of a Chinese clergyman of the Church of England mission.
He is a graduate of Yale.
3. The secretary of the late Board of Foreign Affairs at Peking, W. W. Yen, is a Christian and a Churchman.
He is the editor of the standard Chinese-English dictionary.
He was secretary of the Chinese Legation at Washington.
He is a graduate of St. John's University, Shanghai.
4. The graduates of our two great Church Universities in China, St. John's, Shanghai, and Boone, Wuchang, are centres of influence and leadership in the new movement throughout China.



THE UTE BEAR DANCE

The "Bear Dance" is the great spring festival of the North American Indians. It is a relic of barbarism, and is happily being superseded by the Easter Feast

THE EASTER FEAST DISPLACING THE BEAR DANCE

By the Reverend M. J. Hersey

THE Ute Indians now inhabiting reservations in Utah and Colorado are of Shoshonean stock. While formerly they were a "wild, warlike people, constantly fighting the plains Indians and raiding as far south as New Mexico," they have maintained, on the whole, a friendly attitude toward the whites, except for the outbreak of the White River Utes in '79. At this time the Utes in Utah number about 1,200.

For the past year or two the Government has taken more interest in these red wards than ever before, and Mr. Charles Davis, Supervisor of Farmers in the Indian Service, has done a wonderful amount of good in the way of inducing the Indians to work on their farms. Local correspondents to the *Salt Lake Tribune* said that the Indians were starving. Mr. Davis introduced the system of "working rations," whereby district farmers should issue a ten days' ration to each Indian who would work on his farm. After the expiration of the ten days, if faithful in the performance of their duties, further ra-

tions for thirty days would be issued. The estates of deceased Indians having been sold at public auction, the heirs have been provided with horses and machinery from the money so obtained, so that they have been enabled to work their farms, bring them under a good state of cultivation and prove up on their water-rights from the state. The result is a hopeful outlook for an abundant harvest.

I have always been in favor of the reservation schools, for the simple reason that Indian students educated in larger and non-reservation schools, having been taught to do their work with modern appliances and equipment, when they leave such schools and return to their primitive farms and camp life have very little or nothing to work with. Naturally they become discouraged and do nothing. Now under field matrons, district farmers and in school they are taught to do their work with whatever may be found at hand, consequently they are working on their farms, keeping their houses more tidy, and learning better methods of cooking.



THE OLD-TIME BLANKET INDIANS

Of course, there are a few disgruntled ones who disapprove of the new order of things, such as making farmers, laborers, and domestics of themselves. One can understand and sympathize, too, with this unhappy minority who long for the wild, roaming freedom of other days, the exciting hunt and the chase for buffalo and deer and game, their clashing, bloody encounters with other wandering tribes. Those days can only be lived again in memory, for the Indian must be civilized and Christianized. Most of them, however, are satisfied and realize now that a store of food laid up for the winter months and comfortable housing are a great improvement over the uncertainties, the privations and the exposures attendant upon the old life. They are beginning to take a real pride in their farms, telling how many tons of hay they have raised, how much wheat and oats, how many horses and cattle, so that the outlook for the Utes from both the moral and the industrial standpoint is better than ever before.

Ravages of tuberculosis and trachoma afflict our Indians, but the department

at Washington has sent out a specialist to study and report the conditions and to prescribe the best methods to pursue to get these dread diseases under control and ultimately to stamp them out.

As the Government officials of this agency have never been particularly interested in the religious development of the Utes, the Church during the past fifteen years has been trying to teach them, at least, the rudiments of Christianity. There are over 140 baptized persons and thirty communicants. The Christian Church "regards the duty as just the same whether the results be large or small." "Results, however desirable, are no certain test of a mission doing its work." Perhaps the most far-reaching and permanent results are too intangible to become a matter of record in the first uphill struggle of pioneer missions, but the seeds of truth must bear fruit some day that the world may see and know. The difference between the Christian and non-Christian Indians is now noticeable even to casual observers. The former are neater and cleaner personally and in their surroundings. They observe Sunday and



A CHRISTIAN INDIAN FAMILY

are less apt to be tempted by the vices, such as gambling, drinking and carousing, which are usually prevalent among the Indians in general.

Just now there comes to my mind a wonderful example of Christian virtue—Janie Brown, a little Ute girl, eleven years of age, attending the Whiterocks school. She became ill with spinal trouble, was cared for by the matron, Miss Carter, and proved herself a pattern to all who knew her in her patience and cheerfulness during her suffering. She was thankful for and appreciative of every little attention, and had a smile and pleasant word for all who came to see her, and invariably said she was “all right,” though one could see she was suffering. The confinement of itself must have been most irksome for a child of her age and temperament. Her thoughtfulness for others was particularly striking. Just before she died her grandmother gave her twenty-five cents. Janie wondered what she could buy with it and almost the last word she spoke was that she had “plenty hair ribbons” and she would buy a hair ribbon for a

little girl who had none and “make her happy.”

I officiated at her funeral, which was held in St. Elizabeth's Church. The superintendent and employees did all they could and brought beautiful flowers. Her body was followed to its burial by nearly every one at the agency, *afoot*. Indians not particularly favorable toward the Church were much impressed by the service and teaching and looked on in wonderment at the love and grief expressed by those in attendance. “A little child shall lead them.” One can truly say that that child-soul had made her little world better for the few brief years of her pilgrimage in the Ute Reservation of Utah.

Every one who has made a study of the North American Indians is familiar with their great spring festival, the “Bear Dance.” This dance celebrates the coming forth of the bear from his long sleep, the springing up into new life of the green things of earth, promising food for man and beast, the mating season of the animals and the birds, and above all the mating time of Indian

sweethearts too. For even though they have an old love, a more congenial mate they will choose, these children of nature, without a thought of the wrong involved in the breaking of family ties.

The "bucks," in gaudy paints, are arrayed in beaded puttees and moccasins, breastplates of bone strung on sinews, aprons with striking symbols of the buffalo head, the eagle, or the arrow, sometimes the "shaps" or fringed trousers, the inevitable blanket often heavily beaded, and crowning all, the startling and fantastic, eagle-plumed war-bonnet. Imposingly gorgeous and grotesque personages, these last barbarous survivors of grand old Utah! The squaws, when arrayed for their heathen dance, are far less imposing in appearance, though they do their best with moccasins, blankets and some really ornate trinkets. The dance, men in line on one side and the women on the other, consists of two steps forward and three backward, performed by both lines simultaneously, and to Indian music—usually a notched stick rasped on the edges of some sort of hollow contrivance, to a series of rhythmical vocables in constant repetition, all in perfect time.

This heathen dance and custom which create such widespread interest and attract such crowds, the Church is rightfully trying to break up by the introduction of the Easter feast, held usually the first Wednesday after Easter. The whole tribe is invited to participate in the barbecue. They come, not in the splendors of their heathen decorations but in plain, every-day dress. A large beef is killed and roasted, dozens and dozens of eggs are hard boiled, and oven after oven of bread is baked. These, with coffee and sometimes pie, constitute the feast. The Indians are then asked to form in line, squaws first. These are served and pass on to find seats on the grounds, while others line up, until as many as 250 persons are fed. The feasting over, games are in order, such as potato, sack and pie races. The pie races are most amusing, since they must eat their pie with their hands tied behind



READY FOR THE GAMES

them. The winners receive prizes of something useful.

Then follows speaking. This year the agent addressed them. Always the beautiful story of the Resurrection is told, and they are asked to "set their hearts on things above and not on things of the earth." At this time we also endeavor to teach them the sanctity of marriage, and that it should be entered into according to the law of the state, and solemnized by the ministers of the Christian Church, even though they may not be Christian Indians. They are beginning now, since the Indian Bureau has been selling the inherited lands, to see the advisability of having permanent records of all marriages, births and deaths, whereby they can prove their rights legally and to the world at large.

The question is often asked, "Do Christian missions pay, especially among the Indians?" Having given the plain, simple facts of conditions as they have been and as they are now, I leave the readers of this brief summary to answer that question for themselves.



DR. SUN YAT SEN, SOMETIME PRO-
VISIONAL PRESIDENT OF THE
CHINESE REPUBLIC

HOW SUN YAT SEN BECAME LEADER OF THE YOUNG CHINA PARTY

DR. SUN YAT SEN, who was the provisional president of the Chinese Republic, is of a Cantonese family. Part of his boyhood was spent in the Hawaiian Islands away from the family. According to statements current in Honolulu, young Sun attended a school established by Bishop Willis in the days when the Hawaiian Islands were under the care of the Church of England. The young man was greatly impressed by the Christian teaching he received in the school and expressed a desire to become a Christian. A brother, who was in Hawaii with him, wrote the father in Canton. The latter was greatly distressed and ordered Sen home on the assumption that once removed from the Hawaiian environment he would no longer desire to become a Christian. The young man explained to his father that Christianity is not a matter of lo-

cation, and that he could be a Christian just as well in Canton as he could in Honolulu. Still the father was obdurate. Finally Sen proposed that his father give him an opportunity to show how much better son he could be as a Christian. The father agreed to a year's trial. At the end of that time he admitted that the young man's conduct left nothing to be desired and so withdrew his opposition. Sen thereupon hunted up the first missionary in Canton, who happened to be a Congregationalist, and was baptized by him. A little later his father also became a Christian and a worker under the London Missionary Society, which represents English Congregationalism.

In the *Strand Magazine* Dr. Sun gives some of his reminiscences. His father's connection with the London Mission gave him many opportunities of getting into contact with English and

American missionaries in Canton. "An English lady," says Dr. Sun, "became interested in me and I learnt eventually to speak English. Dr. Kerr, of the Anglo-American Mission, found employment for me, and allowed me to pick up a great deal about medicine, for which I had a passion. I believed I saw a useful career before me as a physician amongst my countrymen, and no sooner had I heard that a College of Medicine was to be opened at Hong-Kong than I instantly presented myself before the dean, Dr. James Cantlie, and enrolled my name as a student.

"There I spent five happy years of my life, and in 1892 I obtained a licentiate's certificate entitling me to practice in medicine and surgery. I cast about for a place to which I could go and settle, and at last decided to try my fortunes in the Portuguese Colony of Macao, in the Canton River. Up to this time I cannot say I had taken any special interest in politics; but it was while I was struggling to establish myself at Macao—and my struggles were desperate, owing to the prejudices of the Portuguese doctors—that I received a visit one night from a young merchant about my own age, who asked me if I had heard the news from Peking—that the Japanese were coming. I said I had heard little of it except from the English. 'We are all kept in such ignorance. It is a great pity,' I added; 'the Emperor should trust the people more.'

"*'Tien ming wu chang'* (the divine right does not last forever), said my friend.

"True," I rejoined, and 'Heaven hears through the ears of my people'—quoting our sacred writer, Shun.

"That evening I enrolled myself a member of the Young China Party. All the world now knows of the evils which had for so long beset my country. But the chief curse under which we suffered was ignorance. We were not allowed to know anything that was happening, much less to take any part in the government. To me, constantly mixing with Europeans and tasting of their

freedom, this state of things was intolerable. Meanwhile, after much struggling at Macao to secure a paying practice, I was obliged to take down my sign and remove to Canton. Then came China's crushing humiliation at the hands of Japan in 1894. I formed a branch at Canton of the *Kao-lao-hui*, and flung myself into the work. Converts speedily began to flock about me, and a mandarin, meeting me one day said:

"'Sen, you are a marked man!' 'How so?' I asked. 'Your name has gone to Peking. You had better be careful.'"

After many narrow escapes from capture by government agencies, Dr. Sun acting upon the advice of his friends, fled from Japan, coming later to this country by way of Honolulu. He sailed for England in September, 1896, but he had been followed even there, for on the 11th of October he was kidnapped in the streets of London and held a prisoner for twelve days in the Chinese Legation. Instructions had been given to Chinese representatives in England to ship him back to China as an escaped lunatic. Dr. Sun has told the story of this experience in a small book called *Kidnapped in London*. Lord Salisbury finally intervened and secured his release.

After some months spent in travel and study, Dr. Sun returned to China where he continued his efforts to arouse his countrymen to throw off the Manchu yoke. Every effort made by the government to capture him failed, although many times his whereabouts were discovered. His most extraordinary experience, in this connection, he says, "was in Canton, when two young officials came themselves to capture me. I was in my room at night . . . reading and looking over my papers. The two men opened the door. They had a dozen soldiers outside. When I saw them I calmly took up one of the sacred books and began to read aloud. They listened for a time, and after a while, one of swered it, and they asked others. Then ensued a long argument and I stated my case and the case of the thousands who

thought as I did, at full length, as well as I could. At the end of two hours the them spoke, and asked a question. I and two men went away, and I heard them saying in the street, 'That is not the man we want. He is a good man and spends his life healing the sick.'

"I estimate that the rewards upon my head once amounted altogether to not less than seven hundred thousand *taels* (\$500,000). In these circumstances I have been asked why I have gone about in London so freely and taken so few precautions. My answer is that my life now is of little consequence, for there are plenty to take my place. Ten years ago, if I had been assassinated or carried back to China for execution the cause would have suffered. Now the organization I have spent so many years in bringing about is complete."

Referring to his efforts to secure finances for the revolutionary movement Dr. Sun declares that the common conception that the Chinese are selfish and mercenary is really a libel on his people. "Many have given me their whole fortune. One Philadelphia laundry-man called at my hotel after a meeting, and, thrusting a linen bag upon me, went away without a word. It contained his entire savings for twenty years!"

So, too, he declares, it is a mistake to think that the Chinese have preferred to keep aloof from other nations. "History furnishes us with many proofs that before the arrival of the Manchus the Chinese were in close relation with the neighboring countries and that they showed no dislike toward foreign traders and missionaries. Foreign merchants were allowed to travel freely through the Empire. During the Ming dynasty there was no anti-foreign spirit.

"When the Manchus came, the ancient policy of toleration changed. The country was closed to foreign commerce. The missionaries were driven out and the Chinese Christians were massacred. Chinamen were forbidden to emigrate. Disobedience was punished with death. Why? Simply be-

cause the Manchus wished to exclude foreigners and desired the people to hate them, for fear that the Chinese, enlightened by the foreigners, might wake up to a sense of their nationality. The anti-foreign spirit created by the Manchus came to its climax in the Boxer risings of 1900, and who were the leaders of that movement? None others than members of the reigning family. Foreigners travelling in China have often remarked that they are better received by the people than by the officials."

Speaking of the success of the revolutionary movement and what the future may hold for him, Dr. Sun says:

"Whether I am to be the titular head of all China, or to work in conjunction with another, and that other Yuan-Shih-Kai, is of no importance to me. I have done my work; the wave of enlightenment and progress cannot now be stayed, and China—the country in the world most fitted to be a republic, because of the industrious and docile character of the people—will, in a short time, take her place amongst the civilized and liberty-loving nations of the world."



BISHOP Roots, writing on June 1st, says that the prospects for an abundant harvest throughout central China this year are excellent. He has been much impressed with the seriousness with which thoughtful Chinese regard this as a sign of God's favor toward the revolution and the new Republic. One of the former Boone College students, now holding an official position in Hankow, speaking to the bishop the other day about the favorable outlook, turned suddenly to him and asked in the most impressive manner whether these favorable reports from all parts of China are not in the minds of foreigners, "as they are amongst all we Chinese," an indication of the good-will of God.

NEWS AND NOTES

FROM FAR AND NEAR

SIX Buddhist priests have recently been patients in the Presbyterian Hospital in Siam.

PRESIDENT Yuan Shih Kai, of China, has four sons in the Anglo-Chinese College in Tienstin.

THERE are 50,000 students in the state universities and the agricultural, normal and mining schools of the West.

THE Reverend George Biller, Bishop-elect of South Dakota, is to be consecrated in Calvary Cathedral, Sioux Falls, on September 18th.

ACHINESE statesman was recently asked when the revolution in China really began. His reply was: "The day that Robert Morrison landed in Canton."

PENNSYLVANIA has a foreign-born population of 1,438,719. This total does not include the children born in this country to foreign-born parents. More than 800,000 are from southern and eastern Europe.

AMONG the Chinese delegates to the recent conference of the Anglican Communion which organized the Holy Catholic Church in China were an ex-Buddist priest, an ex-Mohammedan and an ex-Taoist priest.

ONE hundred and five young people of the Church attended the conference of the Missionary Education Movement at Silver Bay, July 12th-21st. This was the second largest delegation at the conference, the Presbyterians alone outnumbering us. Bishop Lloyd preached the sermon on July 14th.

THE number of Indians in the United States is increasing. The last census shows 266,000 as against

237,000 in 1900. So far from being a vanishing race, ethnological experts say that there are more Indians now living in North America than in the days when the white man made his first appearance.

SOUTH AMERICA has about the same population as the Japanese Empire. In South America there are 43,000 school teachers; in Japan 133,000. In South America about 2,000,000 pupils; in Japan 6,000,000. In South America education has been almost entirely in the hands of the Roman Church for four centuries.

READERS of THE SPIRIT OF MISSIONS who desire help in their missionary intercessions will find leaflet No. 50, just issued, suggestive. Copies may be obtained from the Board of Missions, 281 Fourth Avenue, New York. The courtesy of a return stamped envelope will be appreciated. The leaflet can be sent in quantities to clergy desiring to place it in the hands of members of the congregation.

CABLES from China indicate that it will not be necessary to send further aid this season to relieve the famine stricken districts. A total of \$334,814.97 has been forwarded to China this winter from all public American sources. Undoubtedly individuals have sent gifts direct to friends in China to be used as they may think best. Any small balance that may remain in the hands of the Central China Famine Relief Committee will be deposited and held as a nest egg against possible outbreak of another famine.

IT is said that nineteen hundred years ago the then emperor of China, hearing of the wise words and wonderful works of a religious teacher in western Asia, sent an embassy to find Him who had been born King of the Jews and to

bring back His religion to bless China. Ignorant of the world's geography, the deputation missed their way to Palestine and reached India, where they found Buddhism in its flower. They supposed they had reached their destination and had found what they sought. So Buddhism was carried to China instead of Christianity.

¶

THE Rev. B. S. Azariah has been named by the Anglican bishops in India to be the first native bishop for the Church's work in that country. He is the son of a former Church of England pastor. In 1905 he assisted in founding the National Missionary Society of India, of which he became secretary. He is now head of the Tinnevely Missionary Society founded by the Indian Christians and supported by them. He was one of the delegates to the World Missionary Conference in Edinburgh two years ago and took a leading part in its discussions.

¶

A MISSIONARY from China says that one of the most effective agencies in organizing and directing Chinese public sentiment against the use of opium was the report of the International Opium Commission, which met in Shanghai in 1907. That conference was arranged for by an American diplomat; its presiding officer was a bishop of the American Church, who also had a large share in framing the report. The report was translated into Chinese by the Rev. Dr. Pott, of St. John's University, Shanghai, and in its Chinese form had a wide circulation.

¶

THE twenty-eighth annual conference of Church Workers among Colored People will be held September 10th-13th in St. Cyprian's Church, Newbern, N. C. Bishop Strange, of East Carolina, will welcome the conference at the opening meeting. Among the topics for discussion are "Our Educational Institutions and their Needs," "Worship and Work," "How to Produce Self-

Sustaining Congregations," and "The Business or Financial Side of Parish Life," on which the Hon. I. H. Smith, of Newbern, and Mr. Archer C. Nicholson, of Philadelphia, will speak. The day sessions of Friday the 13th will be given over to the various activities of the Woman's Auxiliary, who will be addressed by Mrs. A. B. Hunter, the wife of the principal of St. Augustine's School, Raleigh, N. C., and the Rev. A. G. McGuire, field secretary of the American Church Institute for Negroes. The closing service of the conference will be a missionary meeting on Friday evening. All persons desiring further information should address the secretary of the conference, the Rev. George F. Bragg, D.D., Baltimore, Md.

¶

CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

THIS year the Brotherhood of St. Andrew will go back to the city of its birth to hold its twenty-seventh annual convention in the spacious buildings of the University of Chicago. The lecture halls, dining halls, gymnasium and dormitories will be turned over to the use of the convention for the four days, September 4th-8th. The Bishop of Chicago, Bishop Lloyd, the president of the Board of Missions, the Rev. Frederick H. Sill, O. H. C., Hubert Carleton and Raymond Robbins are among those expected to emphasize the one theme of the gathering—the spread of Christ's Kingdom among men. With such a subject, handled by such men, one is assured that the hundreds of young men who go to Chicago will return with a larger vision of their responsibilities and privileges than ever before. It is hoped that many will avail themselves of this opportunity. The registration fee, \$2 for men and \$1 for boys, may be sent to the treasurer of the convention, Mr. W. N. Sturges, 1705 Heyworth Building, Chicago, Ill.

LETTERS TO THE EDITOR

[THIS Department is open to all readers of THE SPIRIT OF MISSIONS for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of THE SPIRIT OF MISSIONS. The appearance of a communication merely means that the Editor considers it of sufficient interest to justify its publication.]

WORK AMONGST ORIENTALS ON PUGET SOUND

To the Editor of THE SPIRIT OF MISSIONS:

THE work amongst the six thousand or more Japanese in the western part of the State of Washington, comprising the Diocese of Olympia, is at present carried on by organized missions of the Methodists, Presbyterians, Congregationalists, Baptists and of our own Church. There is also one organized mission among the Chinese conducted by the Baptists, but as there are but few Chinese and many Japanese (Puget Sound being the port of entry for Japanese, as San Francisco is for Chinese), the work amongst Orientals at present is chiefly work among the Japanese. All the missions now at work are in a flourishing condition, fed as they are from the various missions in Japan and elsewhere and recruited by evangelistic work in our Washington cities. The weak points are lack of touch with the workers in the foreign field and some overlapping of effort here in Seattle.

To obviate these weaknesses a strong committee, representative of the five religious bodies mentioned, has been formed to secure a better use of our opportunities and a larger measure of co-operation where co-operation is possible. I wish to draw the attention of our Church workers in Japan and the Orient generally to the fact that they can do much to help us here and at the same time to conserve the results of their own labors.

The plan is to have here a representative council, consisting of the superintendents of the missions, the native

pastors, paid workers, lay delegates and members at large, which shall meet regularly and do what is possible for the co-ordination and extension of the work among all Orientals in our midst. The special features will include the following points:

1. The securing of a better system of letters of transfer or recommendation in the case of those who come to the Pacific coast from the Orient. We want to learn not only of those who are actually members of the Church, but also of those who have been under Christian influence or instruction.



The Japanese Mission House, Seattle

2. The securing of all available help from the clergy and workers of the various missions who may be passing through Seattle on their way to or from the Orient. We want to know of their coming and desire to use their experience in any way possible.

3. The securing and classifying of the religious literature used in the work of the missions.

4. The organizing of local support in the churches generally, by the removal of prejudice, creation of sympathy and distribution of information.

5. The arrangement of some systematic plan of campaign for evangelistic work among the heathen populations of our cities, along such lines as may commend themselves to the different churches.

The scheme has already been endorsed by the Board of Missions of the Diocese of Olympia, and we hope that all the clergy and workers in the Far East, whom the matter concerns, will do their best to help us to keep in touch with members of their flocks who may cross the Pacific with the intention of making their home among us.

Information may be sent either to myself, as chairman of the Joint Committee, or to Mr. Merkeley, secretary of the Y. M. C. A., Seattle. It may be that we shall reap here what others have sown, but the increase will be to the glory of God.

H. H. GOWEN.

Trinity Church, Seattle.

July, 1912.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Writing, on May 17th, from the Mission of Our Saviour, Tanana, Alaska, Bishop Rowe says:

THERE is so much to be done at this mission and so little time in which for me to do the many things. I had to go after the people and encourage them to face the future ambitiously and bravely. They are responding. I wanted them to elect a council and help to govern themselves and help in the general moral and physical uplift. This will come. Then I urged them to clear the ground and cultivate gardens. I set the example during their absence by beginning the clearing of a section of land suitable for raising potatoes, tur-

nips, etc., and worked all alone, cutting the trees, brush and grubbing. The people have now taken it up. We have a nice lot ready and I will get it ploughed. So much could be done if they could only have leadership.

To avoid the danger from forest fires I have been clearing up the ground adjacent to the mission and burning the brush. Then the loose ends I have been getting together, repairing things and only doing what is necessary to make the mission clean and tidy, as it ought to be always.

After making Allakaket I reached Tanana just as the travelling became



A BREATHING SPELL ON THE HARD PULL FROM ALLAKAKET TO TANANA

impossible. I had to travel finally all night. In three nights' travel I made 131 miles, which was "going some." Here I am waiting for the Yukon to open. The ice has now been running past the mission night and day since Monday last. It ought to clear to-night. To-morrow I am expecting a river steamer bound for Eagle and Dawson. I will go to Eagle. Miss Langdon is doing splendidly here.

* *

Archdeacon Stuck, writing from Tanana, where he had touched in June on the summer cruise of the *Pelican*, says:

BISHOP ROWE has worked a veritable miracle at this mission during his "thawing out" here. The natives have been worked upon and moved to band themselves together against the introduction of liquor amongst them; they have already had two of their own number arrested and fined for drunkenness and disorder, and have given public notice in the local paper that they will testify in court against any man who attempts to sell them liquor. Under the bishop's leadership they have started a large communal garden, and have elected a village council such as we have at Fort Yukon and Eagle, and a new chief. There is a new spirit here and we are all thanking God for the bishop's "thawing out" at Tanana.

* *

Bishop Rowe, writing from Tanana, on a later visit in June, says:

IHAVE only just learned of Deaconess Smart's death at Ketchikan. Poor, frail girl: I am so sorry. She was so devoted, faithful and successful. Now we shall need someone to fill her place. We need a good nurse to join Miss Jackson at Allakaket. Can you find one? Miss Bolster goes out from Nenana on her furlough and her place has to be filled.

Miss Langdon is in great need of a nurse to help her. Miss Johnson is with her now, but this is only a temporary arrangement, because Miss Johnson has resigned—to go out about July 1st—due to family reasons of a compelling na-

ture. So nurses will be needed for Allakaket, Tanana, Nenana, and a teacher at Anvik. What with furloughs and resignations, I am very much troubled.

I wish we could find a good man for Tanana. The situation there is now most important and a man is needed. It would weary you were I to attempt to tell you how tired I am with the many problems, burdens, etc., that meet me everywhere. To-day I have been visiting Miss Farthing's grave, on the beautiful hillside overlooking the river and the mission.

* *

Bishop Ferguson, of Liberia, writes on May 27th about the local convocation of Montserado County, which had just been held at Kroo-town, the native village adjoining Monrovia:

THE local convocation of Montserado County was held for the first time in St. Thomas's Church, Kroo-town. Our Kroo brethren had requested it at the previous meeting and did their best in entertaining the delegates and visitors. I am sure no one regretted having the convocation there. The size of the chapel was the only impediment. It was, however, made to serve the purpose, except on Sunday, when the rector and his people proved themselves equal to the emergency by obtaining a large tent, owned by the Kroos themselves, and stretching it in an open space near the beach. Chancel, pulpit and seats were all nicely arranged. There we went three times on Sunday and met a large concourse of people each time. The chapel could not have held a third of those present. Members of Trinity Church, Monrovia, officials of the government and citizens generally united with the Kroo Christians in the services. At the Sunday-school rally in the afternoon addresses were made by the governor of Kroo-town (himself a Kroo-man) and the Mayor of Monrovia. Over \$20 was collected from the Kroo school. I wish our friends abroad could have heard the singing in the vernacular, led by the Rev. E. W. McKrae, who played the organ. He is doing a great work here.

LITERATURE OF MISSIONS

SOUTH AMERICAN PROBLEMS

South American Problems. By Robert E. Speer. Student Volunteer Movement, New York. 75 cents net.

THE cutting apart of the North and South American continents at the Isthmus of Panama will almost certainly mean linking more closely the destinies of all the republics of the western hemisphere. It is well that the people of the great republic of the North should know "the other Americans" more intimately. Undoubtedly, one of the most significant products of American diplomacy in recent years was the Pan-American Congress in Rio. The United States needs to know South America not only commercially and politically, but socially and religiously as well. To this end, Mr. Robert E. Speer's *South American Problems* is a valuable aid. Into a book of less than 300 pages Mr. Speer has compressed a vast amount of information, most of it gathered on a journey of several months, three years ago, when he visited practically every country on the continent.

The book has been prepared for use as a text-book in the hundreds of mission study classes organized and directed by the Educational Department of the Student Volunteer Movement. It is satisfying to know that thousands of American college students will next winter be acquiring the facts the book contains.

After sketching rapidly South America's great past and the history of the present day republics, Mr. Speer deals with two outstanding problems—education and religious liberty. The picture he presents of "Present Religious Conditions" is one of dark and heavy shadows. Yet he is evidently dealing as fairly as a trained observer and an honest man can. Everywhere there are evidences of restraint. The pages have been submitted to a Roman priest, who has served for six years in South America. He vouches for Mr. Speer's statements, save that in

some instances he considers them too conservative.

There is no need here to repeat the story of the unsatisfactory stewardship of the Roman communion during the more than three centuries of its almost exclusive sway. Anyone who will read the book will be likely to accept Mr. Speer's conclusions, that work for the people of South America by non-Roman Christians is necessary, because the moral conditions demand the presence of any religion that will war against sin and bring men the power of a righteous life; because the intellectual needs of the people have been so sadly neglected that in some countries, Brazil among them, 85 per cent. of the population is illiterate; because the Bible has been withheld from the people; because the official teachers of religion are often men of immoral character and have not given the people Christianity.

The chapter which undertakes to tell how the non-Roman forces are dealing with the situation seems to us the least satisfactory in the book, partly, no doubt, because it endeavors to cover a large field without going into sufficient detail.

The book will have accomplished its purpose if it arouses the Christians of North America to larger effort to meet the needs of South America. "How great and pathetic they (South America's needs) are!" exclaims Bishop Every, of Argentina. "The world's empty continent—the hope of the future—the home to be of millions of Europeans who are already beginning to flow there in a steady stream—it is without true religion. . . . The form of faith prevalent is the weakest and most corrupt known, and it is impossible to believe that the rising young nationalities of the Continent can long be content with it. Indeed, they are not content with it now. . . . South America needs true religion, if its future history is not to be a disappointment and its development a failure."

THE FORWARD MOVEMENT

HOW A TEXAS PARISH DID IT

By the Reverend W. P. Witsell

ST. PAUL'S PARISH, Waco, Tex., has done a notable piece of work in connection with the Forward Movement, and the method of preparation for it. Ever since taking charge of this parish, last October, the present rector earnestly desired to have it contribute in larger measure to the general work of the Church. Just as soon as the time seemed propitious for presenting the Forward Movement and every-member canvass, he commenced a series of sermons by which he hoped to prepare the minds and the hearts of his people for larger things. First came a sermon on "The Principles of the Missionary Enterprise," then another on "The Appeal in the Present World-Conditions," and then a third on "The Retroactive Process of Generosity and Selfishness," with special reference to truth and spiritual blessings. To these were added two more sermons on the principles of Christian-giving.

At the same time, the rector was asking the Woman's Auxiliary to join him at stated times in earnest prayer for the quickening power of the Holy Spirit throughout the parish.

After the first sermon on "The Principles of the Missionary Enterprise," he gave copies of the Forward Movement Series to the members of the vestry, asking them to read the pamphlets and meet at an appointed time in his study to discuss them. They read, met, discussed and unanimously endorsed the Forward Movement and every-member canvass. They resolved to have the men's supper, and committees were appointed to arrange for it. The supper

was held on the Tuesday following the last sermon of the rector on Christian-giving. There were about seventy-five men present, and addresses were made by one of Waco's most prominent lawyers, by the editor of her leading daily paper, by the Rev. H. P. Silver, Department Secretary, and by the rector. The practical outcome of the meeting was the unanimous adoption of resolutions urging St. Paul's congregation to make an earnest effort to contribute at least \$1,000 a year to general missions and asking for a committee of thirty men to make the every-member canvass.

The committee was appointed immediately and began work without delay. The tangible results at this date are: First, annual subscriptions for general missions amounting to \$1,742. The true significance of these figures will be realized when it is known that previously to the current year the apportionment for this congregation was \$150. One man alone now gives more than the whole congregation gave heretofore.

Second, and incidentally, subscriptions for the local work were increased \$1,075, and this in face of the fact that between October and February last subscriptions for support of the parish were just about doubled. The parish rejoices in this record, but still more for the spirit and relationship expressed in the figures given above, as also in the excellent spiritual results of the Movement. And as a final word: Let no rector attempt to inaugurate and carry through this Movement without sincere and constant prayer.

FORWARD MOVEMENT NOTES

ST. PETER'S CHURCH, Denver, this year gives its full apportionment for the first time and simultaneously has increased the salary of its rector by \$300. Is there any connection between the two?

¶
THE rector of a Chicago parish writes of one of the physicians of his congregation, who a year ago "did not believe in missions." Now he takes THE SPIRIT OF MISSIONS, leads the weekly mission study class, and is chairman of the missionary committee.

¶
"MY mission study class has proved a great success," says the rector of St. Mark's, Shreveport. "I lead it myself and hope to develop others as leaders. We are very anxious to become known as a missionary church." St. Mark's also has the weekly offering plan and the every-member canvass for missionary support. It has given this year much in excess of the apportionment.

¶
THE Harrisburg Diocesan Committee on General Missions was able to report to the recent convention that the offerings on account of the apportionment showed an increase last year of \$1,108.58, a total advance of about 40 per cent. The every-member canvass had been made in sixteen places. Duplex envelopes are now in use in twenty-five parishes and seven Sunday-schools, while twenty-three congregations have missionary committees. In forty-three Sunday-schools there is some attempt at missionary teaching, and in twelve places there are regular missionary study classes.

¶
BISHOP DARLINGTON, of Harrisburg, commended the Forward Movement plans warmly in his address to the last diocesan convention, and declared that wherever they had been adopted and properly pushed, they had proved a great and immediate success.

The results achieved, even in six months in congregations where the financial future seemed hopeless, was almost miraculous.

¶
THAT the giving of the apportionment does not always mean that a large proportion of the members of a parish share in it, is indicated by a message from the rector of a well-to-do parish in Massachusetts, in which he says the congregation "has paid or exceeded its apportionment for nine years, but only about one-third of the members give to missions directly. We want a greater number of givers."

¶
IN Christ Church, Coudersport, Pa., the Forward Movement plans were introduced along the lines suggested by the Board of Missions. Simultaneous canvasses were made by committees of men and women. Here are the results:

Under the old plan the offerings for general missions were \$45.33 for the year. Under the new plan, \$98.55.

The offerings for diocesan missions were \$75.17, under the old plan. Under the new plan, \$112.62.

The most striking difference, however, appears in the total received by the vestry to meet parish expenses. Under the old plan the amount was \$786.57, under the new, \$1,305.69.

¶
AN every-member canvass of St. Peter's Church, Niagara Falls, has resulted in securing 267 subscribers out of 455 communicants, with additional subscribers being added steadily. Nearly all agreed to adopt the weekly offering plan. While financial returns are not complete, present figures would seem to indicate that the amount available for general missions will be easily double the amount given by the parish last year, when it slightly overpaid its apportionment. The effect of the canvass has been excellent, the rector says, especially upon the canvassers themselves. He is convinced that nothing but a personal canvass will accomplish the desired results.

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

A MISSIONARY LESSON

General Subject : "Twelve Places That Every Young Churchman Should Visit"

Lesson No. 12. "The Land of the Grand Canyon"

The material for this lesson is in the article on page 578

The Course

This lesson is one of a series of twelve lessons which began in the September issue of 1911, and closes with this number. For a detailed description of the purpose and methods of teaching these lessons send to the Church Missions House, 281 Fourth Avenue, New York City, for pamphlet, "Missions in the Sunday-school," No. 1.

Preliminary Steps

Read carefully the article on Page 578 of this number. A valuable lesson in this article is in the fact that God intends that we should use more than our eyes if we would see the wonders of His creation. Children need to be taught to see below appearances. Their whole ability to catch the missionary vision, and their joy in that vision, depends upon the development of their capacity to suspend judgment until they know the intent of that which the eye beholds.

A woman, travelling through the Southwest last year, said that the most lonely day of her whole journey was spent in passing through Arizona. She did not see what the Rev. Mr. Scarlett, the writer of the article, sees.

Each teacher should ask God for a deeper capacity of vision, that from each experience he may be led to train his pupils to see more than that which the eyes behold. He should ask for patience, that thereby he may transmit to his class that unconscious and joyous faculty of being seekers for all that God has prepared for the manifestation of His glory.

To this personal preparation, add the

same purpose as that which was developed in Lesson No. 10. Turn back to the June SPIRIT OF MISSIONS, page 471, and read of the need of showing the scholars the difficulties present in establishing the Church in a desert land.

Do not fail to read all of the lesson suggestions given under the following three divisions. Many times the hints found in one division will be helpful in teaching another division.

Aim

When you have completed the assembling of your material, and have mastered the great purposes that are within the lesson, then you will be ready to formulate a simple aim, which you can keep constantly in mind while you teach the lesson. The following aim may not be the best for your class. Test it by asking: Will it interest my class? If it will not, select some other aim. The aim of this lesson might be: *I will try to show my class how God prepares work for His children.*

Points of Contact

Read again the points of contact given in Lesson 10 (June SPIRIT OF MISSIONS, page 472). The same methods outlined there can be used in this lesson. To these add the fact that this is the last lesson of this series. Some time should be spent on the map, tracing the entire journey.

The best point of contact will be gained from a wise use of the pictures as directed in the lesson outlines.

I

**A TEN-MINUTE LESSON ONCE
A MONTH**

A very deep impression can be made in a few minutes by the use of the pictures in the article. In the brief period the attention must be centred on one picture, and the others shown very briefly. To illustrate: Take the picture of the Canyon, ask the questions under Section I in the outline. With this start, develop the questions, Has God forgotten the land? How has He remembered it? Should the Church neglect it? How can the Church serve it?

Another line of development must be taken if the picture of the Roosevelt Dam is used, or if the section from *The First Americans*, with its pictures, is made the centre of the lesson.

II

**A TEN-MINUTE LESSON EACH
SUNDAY**

The following suggestions aim to provide a lesson to occupy the *last* ten minutes of each session. The following outline is in four divisions following the four divisions of the article. One division should be taken each Sunday, and if there are five Sundays in a month a general review can be given on the fifth.

Introduce the lesson each Sunday by some *point of contact* or review questions. At the end of each lesson promise the substance of the next lesson. Each week call for the general title of the whole lesson, so that the class will remember that the month's study is on one subject.

THE OUTLINE

1. The Land that a Man Said God Had Forgotten

The picture of the canyon.
The woman's unhappy day.
The pessimist's name for Arizona.
Arizona a challenge.

Draw from the class, by use of the pictures, that there are no trees, no fields, no homes in sight. Has the land any value? Why did God make it thus? Follow with what some people see—the woman—the pessimist; then present the challenge.

2. How God Has Blessed the Land

Picture of Roosevelt Dam.
The blessings that come from it.
The relics in Arizona.
The mineral wealth.
The gift of health.

Show the class the picture, and make it the starting point for developing the recognition of Arizona's wealth. Ask for the Arizonian's reasons for being proud of his country.

3. The Men Who Have Helped to Remind Arizona of God

The first bishop.
Endicott Peabody and the first church.
The "sledge-hammer bishop."
The present bishop and the number of the present mission stations.

4. What the Church Is Doing

The kind of men needed.
In a mining town.
The Church in Phoenix.
The healing of the sick.
Among the Indians.

In teaching this section, use the material found on pages 22 and 23 of *The First Americans* (Church Missions House, 15 cents).

Do not fail to conclude the course by a brief review and by such questions as will serve to reveal the impressions that the scholars have retained.

III

**A FORTY-MINUTE LESSON ONCE
A MONTH**

For a description of the method to be used in teaching this lesson see Sunday-school Pamphlet No. 1, referred to above. Connect the suggestions therein given with the four divisions of *The Outline* above.

Pictures and Note-books

At the conclusion of each of the above lessons the pictures should be cut from the lesson article and mounted in the class scrap-books. The scholars should be encouraged to bring in other material, such as clippings and pictures. These, if the class and the teacher approve, should also be mounted in the class scrap-book.

HOW STEAMERS ARE COALED AT NAGASAKI

IN *The East of To-day and To-morrow*, the late Bishop Potter, of New York, described the scene pictured in the frontispiece. "If I was asked to say of all that I saw in Japan, what that is that lives most vividly in my memory, I should probably shock my artistic reader by saying that it was the loading of a steamship at Nagasaki, with coal. The huge vessel, the *Empress of Japan* was one morning, soon after its arrival of Nagasaki, suddenly festooned—I can use no other word—from stem to stern on each side with a series of hanging platforms, the broadest nearest the base and diminishing as they rose, strung together by ropes, and ascending from the *sampans*, or huge boats, in which the coal had been brought alongside the steamer, until the highest and narrowest platform was just below the particular port-hole through which it was received into the ship. There were, in each case, all along the sides of the ship, some four or five of these platforms, one above another, on each of which stood a young girl. On board the *sampans* men were busy filling a long line of baskets holding, I should think, each about two buckets of coal, and these were passed up from the *sampans* in a continuous and unbroken line until they reached their destination, each young girl, as she stood on her particular platform, passing, or rather almost throwing, these huge basketfuls of coal to the girl above her, and she again to her mate above her, and so on to the end. The rapidity, skill, and, above all, the rhythmic precision with which, for hours, this really tremendous task was performed was an achievement which might well fill an American athlete with envy and dismay.

"As I moved to and fro on the deck above them, watching this unique scene, I took out my watch to time these girls, and again and again I counted sixty-

nine baskets—they never fell below sixty—passed on board in this way in a single minute. Think of it for a moment! The task—I ought rather to call it an art, so neatly, simply and gracefully was it done—was this: the young girl stooped to her companion below her, seized from her uplifted hands a huge basket of coal, and then, shooting her lithe arms upward, tossed it laughingly to the girl above her in the ever-ascending chain. And all the while there was heard, as one passed along from one to another of these chains of living elevators, a clear, rhythmical sound, which I supposed at first to have been produced by some bystander striking the metal string of something like a mandolin, but which I discovered, after a little, was a series of notes produced by the lips of these young coal-heavers themselves—distinct, precise, melodious and stimulating. And at this task these girls continued, uninterruptedly and blithely, from ten o'clock in the morning until four o'clock in the afternoon, putting on board in that time, I was told, more than 1,000 tons of coal. I am quite free to say that I do not believe that there is another body of work-folk in the world who could have performed the same task in the same time and with the same ease."

AFTER our September issue the missionary lessons embraced in the Sunday-school Department will be transferred to the monthly Missionary Magazine Number of *The Young Churchman* which will appear under the direction of the editors of THE SPIRIT OF MISSIONS. The Rev. William E. Gardner, the new General Secretary of the Board of Religious Education, will continue in charge of the department. Fuller details will appear in our September issue. A special lesson on Alaska will be provided for next month.

AN INQUIRER'S QUESTIONS

ONE of the most stimulating experiences the secretaries of the Church Missions House are privileged to know comes from the fact that so many people, often in unsuspected quarters, are thinking about the Church's Mission along the highest lines, and are asking themselves why they should not personally answer the call for service. Some are not altogether sure whether or not they are qualified for such service, and therefore hesitate to make any definite offer. It is possible that a number of the readers of THE SPIRIT OF MISSIONS may find below information, prepared for a recent inquirer, which will answer their own questions.

1. *Do all women missionaries take training before entering work?*

Not all women missionaries take training before entering work. Much depends upon the field to which the missionary is going and her previous experience. If she were going to work in one of the Church's Indian schools, among the mountaineers of the South, in Alaska or among the Negroes, a course of training would not necessarily be required. If she were going to work in China or Japan, the Philippines or some other distant mission, it is almost certain that such training would be required. A great deal depends upon the personal equation.

2. *Would the Board want a woman of forty, who has been a successful public school and Sunday-school teacher?*

Unfortunately, it would not be practicable to send a woman of forty, even though qualified as indicated in the question, to any mission abroad. The difficulty of acquiring the language and health considerations practically forbid. Such a person, however, might be exceedingly useful in Alaska or in the West or South.

3. *In case she was accepted and expressed no preference, where would she probably be sent?*

The answer to this question could only be given after the Board had be-

fore it the full statement of the volunteer's personal characteristics and qualifications. Moreover, it should be remembered that the Board itself does not send workers to any field. It appoints them to the field upon the request of one of the bishops. Much would depend upon what vacancies existed or what money was available for extending work at the time of the offer.

4. *If she is absolutely without means and has no income to fall back on or no home in case her health gave way or when she got too old, would you advise such a person to go in for missionary work, or simply try to do the good she can in her teaching at home?*

It is difficult to answer this question with a categorical yes or no. It has always been the policy of the Board to provide modestly for the needs of faithful servants of the Church, who, after their ability to work has come to an end, are without resources. This has been done for members of the domestic as well as of the foreign staff.

5. *If you would advise her to enter such work, would the Board provide her living, clothing and travelling expenses?*

The missionary's salary is based on the principle of providing a reasonable living. Salaries vary in different fields. In the work abroad at the present time, the Church, through the Board, provides the entire salary of the missionary. In the home field, a part of the salary is usually provided by the local community and a part through the Board. When missionaries are sent to the distant missions, as in the case of certain stations in Alaska or in the Philippines, as well as in all the foreign missions, the travel expenses are provided either by the bishop or by the Board. When missionaries return on furlough from distant missions where furlough arrangements are in force, their travel expenses are provided by the Board.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

The Rev. A. R. Hoare, returning after furlough, sailed from Seattle by the steamer "Victoria" on June 22d.

Miss Norah Berrell Harnett, of Burnett, Cal., was appointed on July 11th missionary at Ketchikan, to fill the vacancy caused by the death of Miss Louisa Smart.

Hankow

The resignation of the Rev. G. L. Pennock from the Hankow mission has been accepted, to date from August 1st.

The Rev. Walworth Tyng, returning to Hankow after special leave of absence, with his wife left Newburyport, Mass., on July 11th and sailed from San Francisco by the steamer "Korea" on the 26th.

Miss Lucy Fish Baker and Mr. Everard P. Miller, Jr., were married at Jamestown, N. Y., on July 9th.

Honolulu

At the request of Bishop Restarick, the appointment of Miss Susan Ann Davis, formerly of Bakersfield, Cal., was approved by the Council of Advice on July 2d.

Shanghai

On May 19th Bishop Graves ordained to the priesthood the Rev. Koeh Dzung-mur and preached the ordination sermon. The candidate was presented by the Rev. Mr. Mosher, and the other clergy present were the Rev. J. W. Nichols, the Rev. T. M. Chang and the Rev. T. M. Tong. Bishop Price, of Fuhkien, joined in the service.

On May 29th the Rev. Edward R. Dyer was advanced to the priesthood in St. John's Pro-Cathedral, Shanghai, the sermon being preached by the Rev. C. F. McRae.

The Rev. Y. Y. Tsu, returning to Shanghai after study in the United States, sailed from New York by the steamer "Mauretania" on July 2d.

MISSIONARY
SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

China

Hankow:

Miss M. E. Wood, of Wuchang.

Wuhu:

Rev. F. E. Lund, of Wuhu.

Japan

Kyoto:

Rev. J. J. Chapman, of Nara.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

THE WOMAN'S AUXILIARY

To the Board of Missions



ST. PETER'S CHURCH, YAMAGATA

OUR SOLITARY AT YAMAGATA

We seem always to have a solitary at Yamagata. At first it was Mr. Smart, then Deaconess Klemm, now it is Miss Mead. Mr. Smart was transferred to Ashikaga, Deaconess Klemm was obliged to leave on account of ill health, now Miss Mead has come to be our sole representative at this station.

We associate her with the Church of the Heavenly Rest, New York, with the Gaylord Hart Mitchell Kindergarten at Akita, with evangelistic work at Wakamatsu. For an account of some of the conditions at Yamagata we are indebted to her predecessor, the deaconess.

Difficulties Miss Klemm Found in Yamagata

THERE is one thing which has made the work among the young schoolgirls quite difficult. There is a law, in Yamagata at least, that a schoolgirl is not permitted to attend any Christian Church meeting without having one or both parents with her. That means, of course, that even if a young girl would like to go to Sunday-school or to church she cannot, unless her parents go. Even those who are regular members and whose parents are quite willing that

they should go to the Church services and to Sunday-school, are not permitted to go, unless a parent is with them. The parents are not always able, because of little children that keep the mothers at home, or because the father is busy, and there must always be in a Japanese house one person present, since, on account of fire, no house is permitted to be left, even for an hour, without an occupant. Sometimes the size of the family does not make it possible for the young girl to go to any meetings at all, no matter how interested and earnest she may be. And, of course, the girls in the dormitories can-



THE INTERIOR OF ST. PETER'S

not go unless the teachers go with them, and the teachers lose their position if they are interested in Christianity; so that for many years the work among the young girls will be very difficult to manage and can be done only through private classes to which the girls will come to study English.

What Miss Mead Says of Her New Surroundings

After Miss Klemm's illness and return to America and the transference of her young Bible-woman to a place where she would be under the care of a woman missionary, on account of the illness of Mrs. Katada, the wife of the Japanese clergyman in charge, there was no one to work among the women, so on the 8th of March I came here from Wakamatsu to undertake this work.

There is a dear little church built by Mr. Smart, who raised the money for it, as he did for that in Fukushima also. There are few Christians here as yet, but after worshipping for three years in an ordinary Japanese building, it is a joy to be able to attend a real church. I hardly realized before what a difference it makes.

I have with me one of the Wakamatsu kindergarten teachers, a girl who worked with me in Akita, and on my return to America entered a school for kindergarten teachers in Tokyo, where she was able to pursue her studies, graduating with honors, through the kind interest of a Connecticut Churchwoman. We opened our kindergarten here on the 7th of May. Yesterday, on the 13th, there was an attendance of fifteen, in spite of the rain, and to-day, twenty. One or two new pupils enlist every day, so that we shall probably soon reach our limit of thirty.

The house we have rented is not very large, but we have a fine playground, which is most essential at this season of the year. The number of kindergartens in the Tokyo district has increased, so that the bishop is able to promise us only seventeen *yen* a month (\$8.50) for our support. This is not nearly enough, but it cannot be helped. The teacher is a certificated one, and many of these get thirty *yen*, but she has come to me for twelve, just what she was getting as an assistant teacher in Wakamatsu, and I feel that I ought to increase it. Then there is house rent, with the janitor's wages and other things always necessary from day to day. We get forty

sen a month from each child, and a Babies' Branch in New York has just sent me \$9.40, for which I send my hearty thanks, for it will be a great help.

Beside the kindergarten I have

classes among the boys of the normal school, and the girls of the high school, to which some of the teachers come also. The Sunday-school has been reopened, and I am glad to say Mrs. Katada is almost well.

TWO YEARS OF WAITING

Miss Mead is not our only *solitary* in Japan. In Aomori, our most northern station, is Miss Bristowe, who went there first in 1908. In May, 1910, a fire destroyed the combined church and parish house. It left Miss Bristowe's house standing, and there she lives on the upper floor while the kindergarten goes on below. In that work she has her place at the organ, and every day there are prayers and hymns and a talk about our great Truths, so that Christianity is in the foreground.

What Miss Bristowe Feels to Be a Great Need

THESE are now three kindergartens, and as a result we have many inquiries and also, as is to be expected, some opposition. The servant is not greater than the Master, and the devil will be always sowing tares among the wheat; but the harvest will come in spite of all. The important part of the work, and the difficult part, is to keep the children on after they have begun to go to the town schools. If we lose them then, I would not say that their kindergarten work has been useless, but of how much value what can we say or see? There is very little home influence to lead and protect them, so it makes it all the more important that the parents should become Christians, or at least should understand that nothing but Christianity can help anyone in time of temptation. Only four came to our last woman's meeting, but these came expecting to hear of Christianity and listened with interest.

We are longing for our church. We cannot worship without one. We cannot teach reverence without things a little in order. How do you think we can make people understand our needs and help us? We need all the help we can get, and more especially something for our spiritual life. Could you at home live year in and year out without

a church? Don't you love some church where you can go and worship quietly and be alone with God, or with others in prayer? Then you will understand the great loss it is to our spiritual life to have no such place. Very often fire is the result of some carelessness on the part of the loser, but ours was not so. It was the most wonderful providence of God that my house did not go, too. To this day I marvel when I think how it was in the midst of the fire, and yet not burned. The bishop asks for \$7,000. If we had only \$1,000 or \$2,000 we could get along. We are working here to get money. The congregation is collecting among themselves. Their efforts do not amount to a great deal, but then we have not many rich. We are like the primitive Church for that. But the prayers and sympathy and help of the home Church are an absolute necessity for us, the tender, weak top-twigs. And how strong the help at home must be to send the sap so far!

WHO WILL GO?

MISS HENDRIE has been giving a year's work in Manila. She met Mrs. Bartter in London, on her return. Mrs. Bartter writes: "Miss Hendrie feels that Deaconess Routledge and Miss Bartter are very much overworked, that the situation calls urgently for more workers."



The church and rectory of the sixty-year-old parish, with the one-year-old branch of the Woman's Auxiliary

A LETTER FROM AN AUXILIARY MEMBER TO AN ALASKA MISSIONARY

The following letter explains itself. In a sixty-year-old-parish, a parishioner of forty years has awakened to the fact that at the other end of the line, in the far distant mission field, there are persons like herself, living their lives by the banks of the Yukon as hers is lived by the Mississippi, and with a story to tell of the Church's life beginning there anew as it began in her community sixty years ago.

A year-old branch of the Woman's Auxiliary and its study of one mission field seem to have awakened her to this consciousness. In the three thousand parishes and missions still lacking them, why not establish branches of the Auxiliary in this new missionary year beginning with September, set them all upon the study of Japan, and mark the result!

DEAR sister in the Church, this is a letter of introduction. I am not only introducing myself, but rather all the members of our parish branch of the Woman's Auxiliary. This letter will be a gossiping affair, for I am going to tell all I know, and in return I want you to tell me what you know! Ours is an old town on the Mississippi River. It was laid out in March, 1834. Fifteen years later the first resident priest held service in private houses. In April, 1850, Bishop Chase made a visitation and confirmed five persons. The first church building was erected in 1854, and was consecrated by the Rt. Rev. Dr. Whitehouse. We belong to the Diocese of Quincy, and our present church building was consecrated in June, 1884, by

the late Bishop Burgess. We have a number of beautiful memorials, several given by relatives of the former Secretary of State, the late Colonel John Hay; the altar in memory of his sister, one window to his brother, the late Captain Leonard Hay, of the U. S. Army. Our organ is a grand instrument, and we have a lovely Caen-stone font given by our editor in memory of his little daughter, and many other memorials, given by loving friends of the dead. Our rectory was built in 1897, and our parish has been under the care of six bishops, sixteen resident priests and one missionary. During the summer of 1911 our branch of the Woman's Auxiliary was organized. We have a membership of ten communicants. After our organization we formed a study

class, and as one of our members had once met Bishop Rowe, our interest centred in Alaska. Speaking for myself, I knew the United States owned Alaska, what Secretary of State bought it, when and for what purpose. I had read of seal fisheries, canning factories and Klondike gold fields, but that was about the extent of my knowledge of the place. But for some time past we have been studying its missions, a subject that seems to grow ever wider and our interest deeper. We meet every two weeks, and at one session our president suggested that each member write a letter to some

missionary, and she assigned your name to me. We thought it would be interesting to get some information direct. Anything about the locality, climate, Church work, schools, sports; any papers or letters would be gladly welcomed. I am sending you a picture of our church and rectory, so you can see of what we are proud. I have been a member of this parish for forty years, and the old town, beautiful church and grand Mississippi are very dear to me still, and I would be glad to know something of your surroundings on the Yukon.

THE EXTENSION CAMPAIGN IN VICKSBURG, MISSISSIPPI

THE diocesan officers held their annual meeting in our church in February. Our diocesan president made at that time an urgent talk to us about the campaign. We decided to take it up at once. At our regular meeting, the day after her visit and talk, a committee was appointed by the rector to district the parish, giving so many women to each member of the Auxiliary. I think there were 230 women in the parish, and thirty-seven members of the Woman's Auxiliary. In the meantime we had received the campaign literature. We arranged each member's lists of names, with addresses, with a leaflet to each name. The members were notified that the campaign would be our Lenten work, and that it would open on the first Friday in Lent. At the regular Litany service the rector made a short talk, explaining the campaign and its object and giving some missionary facts to encourage us in our work. We had a missionary hymn and collect. The members were asked to remain after service and receive their lists, which they did. There was some interchanging of lists, which made no material differences. A number of ladies exclaimed, on reading over the names, "Why, I don't know her!" Exactly! And that is one good reason

for a campaign. It is so good for the parish for the women to know each other. I should say that is one result of our campaigning. We all know each other better. Another is that some of our members who have never been active took such an interest in this work, and were forced to learn more about what the Auxiliary is, in order to answer questions. The result in figures was an increase of forty-five members, some of these, however, being United Offering members, some *gift* members. We hope to have this fall a follow-up committee, going over the ground again.

We all also enjoyed "The Conquest," and though we did not actually study it, we had readings and discussions. We have to do things gradually—hope this fall to *study*. The stereopticon lecture was a real success, and impressed some who would not read the book. If we study Japan this year, we can get several sets of slides to use, not bearing directly on the subject as outlined in the course, but pictures of the country and people.

We shall be glad of any help in arranging our work and study. I have in mind a mission class for women, in the Sunday-school. We have a successful Bible-class for men, and so many of our members of the Woman's Auxiliary are

working women and cannot come to week-day meetings.

We have rotation of officers. Last year I was president, but this year am secretary, and we have a very capable,

lovable president. The members are divided into districts, with district secretaries; this is a help and gives more members responsibility in the work.

A CHEERING REPORT FROM THE NORTH TEXAS BRANCH

By Helen L. Webb, President

THE annual meeting was most interesting, and the women came, some of them, great distances to attend.

The duplex envelope system is used already in many of our missions. It was discussed at our meeting, and the bishop urged in his address that it be adopted by the clergy throughout the district.

The gifts of the branches toward the appropriations of the Board are in every case credited to the parish from which they come.

We are doing and shall do more than ever before toward the United Offering, and the interest is *good*, both in spiritual and material ways.

We did not appoint an Educational Secretary, as the bishop wishes me to keep that as a part of my work. Every one of our fourteen branches has been

conducted at least once a month, and in several cases every week during Lent, as a mission study class. We expect to adopt the study of Japan everywhere in the fall.

The devotional life of the Auxiliary was very deeply emphasized, the Prayer Leaflets were freely distributed and the Corporate Communion was celebrated with special prayer for the Auxiliary and its United Offering.

As the Board has appointed me "woman worker in North Texas," I shall devote all my time to such work as the bishop and his two archdeacons shall plan for. After my appointment goes into effect in September, I hope to visit the missions and organize the Auxiliary everywhere possible. We have fourteen good branches at present, as against three a year ago. It is splendid work, and our women are ready for it.

WHAT A COUNTRY WOMAN IN THE DISTRICT OF KEARNEY FINDS TO DO FOR THE CHURCH

OUT on the plains in Kearney district there lives a faithful Churchwoman, one of the oldest residents of that part of Nebraska. She conducts a school-house mission Sunday-school, travelling back and forth every week with her husband and daughter to teach the children. There is no religious service in the neighborhood except what she gives. Bishop Beecher says when he last visited in that neighborhood, this volunteer helper and her family came in

nineteen miles, and brought a neighboring family, parents and six children, to the Holy Communion.

CHILDREN'S DAY IN THE COUNTRY MISSION

"We have been so very busy practising the children twice a week for 'Children's Day.' We had to go over four miles each day, after our chores were done, and the big boys could not come until nine o'clock. Everything went off splendidly. We had 'Golden Harps' for the processional hymn, and the children

took to that so quickly. We made a rainbow of wire covered with crêpe paper. The girls carried the different colors, and the boys were in a piece representing the heathen nations. We made them sashes with the names of the different countries upon them, and they carried the national flags, and a girl with a basket of flowers gave them each one, as she told them of Christ. We all brought our dinner, and the ladies of our school served coffee under the trees. In the afternoon the county treasurer preached. We have had no one else to preach for us now for a year. Two adjoining Sunday-schools, which have started since ours, were with us this day. Our Sunday-school people think that they would like New Testament lessons. They already use our Prayer Book and Hymnal."

THE CHAPEL AND SCHOOL-ROOM AT BROMLEY, WEST AFRICA

THE entrance to the chapel is marked by the cross over the tiny porch. That doorway is the public entrance; the girls form a line and march in from the lower floor. There is also an entrance by a stairway leading down from the schoolroom. About 250 persons can be seated in the room. The brass altar cross is a memorial gift; the vases were given by seven pupils of the school; the alms-basins were gifts of friends; the baptismal font is a memorial gift; the bishop's chair was also a gift; an officer of the New York Branch contributed for the organ; the seats are benches with backs, and there are a few chairs. A tiny robing-room is partitioned off one corner. A door looks out from the west, by which stands the baptismal font.

The schoolroom is the size of the chapel, including that space cut off for the robing-room. It is a splendid room, with twelve windows, and both doors open on verandas. Through the kindness of friends, it is completely furnished with desks for teachers and

pupils, blackboards, an organ and a globe. We are ready for teachers.

From New York:

WE are glad to know that the secretary of this branch, which should be an example to all in the Auxiliary, can see that the signs of the times show a deepening of the religious and therefore the missionary life of the branch, that she sees in it a higher ideal of opportunities and responsibilities, looking more and more toward larger things, until, as one of the jubilee speakers put it, "We can accustom ourselves to such words as these, 'every,' 'whole' and 'all,' *every* Churchwoman in the diocese doing *all* she can for the *whole* world, until *every* child of God has come to see the vision of the ascended Christ in the fulness of His glory."

From one of the Indian clergy of South Dakota:

YOU kind friends of the East have always sent us Christmas boxes every year. You don't know how happy you make the children's hearts and also the older ones. May God give you blessing for your good works. You have taught us a good example with your gifts, and hope some day we will be able to do the same, and send boxes to other places. There aren't very many here that know yet.

How can an Auxiliary officer visit parochial branches in these conditions?

FROM Reno to Tonopah the distance is so great and the railroad fare so very expensive, that to get to the extreme southern part of the state the trip would cost \$125, while one can go to New York and return for \$108.

A long-time parochial officer of the Woman's Auxiliary writes:

"I WOULD be glad to know how we can bring about closer connection between the Woman's Auxiliary and the Juniors. Of course we are responsible for this; the older society should take the first step toward it, but none of us have been able to accomplish it." *What should those first steps be?*

THE JUNIOR PAGE

JUNIOR LEADERS AND SCHOOL GIRLS A SUGGESTION FROM WEST TEXAS

ONE of the large State normal schools is here in San Marcos, to which pupils come from a large portion of the state. My husband and I have always taken a great interest in the Church students who attend each year, and when I found I was to have the Junior work for a time, I called the Church girls together to ask about Auxiliary conditions in their home neighborhoods.

Several girls belonged in the next diocese, so of them I merely asked a few questions for help in our own work. Among the girls of this diocese I found one who said her Sunday-school class had formed themselves into a missionary society, but had no connection with the Juniors, knew nothing about them in fact, but thought all her classmates would be delighted to belong to a great army like the Auxiliary. Two other girls lived near one another, but knew no others to join them in forming a branch, but would be glad to buy a book and study it themselves, and thought they could help by contributing a garment each toward filling a box. Through my husband's work in various ways I have connection with a number of such girls and young women and think we can easily have a good many in touch with the main work, even if only a pen point touch. People here move about so much that I always feel it important to use every least opportunity. The girls from the country may be in San Antonio next week, and our best workers there out on a far-away ranch, or in New York.

There seem to be a number of places in the diocese where there are girls and young women, but no one to lead them. If the rector or missionary-in-charge were not too busy to help us a little, we might inveigle them into a little neigh-

borhood reading, send them the collects, and possibly some of the leaflets, and suggest some contributions for the missionary box as well as for the missionary funds.

There is a great willingness for missionary effort out here, "*When* the new church is built," "*When* the debt is paid," "*When* there are more members in the parish," etc., and I find I have a longing to get the girls, big and little, before they get started on a new building, or anything else but the Gospel story.

Where the lack of leaders is the difficulty, it seems wise, if there is a minister in the place, to try to get the Auxiliary started through the Sunday-school as soon as possible. They can have a missionary lesson once a month and missionary mite-boxes, and perhaps someone could be found to help them to give an occasional entertainment or to take up some form of work for missions.

From a diocesan officer comes this suggestion and question:

ONE suggestion for the older girls. Could they not aid the leader of younger Juniors at times of special need, in getting up entertainments, preparing work, packing boxes, and even in giving instruction, thus emphasizing the oneness of the work? I find great lack of this co-operation in the Woman's Auxiliary, but this year they showed more interest in our annual meeting and were surprised to find it so interesting and enthusiastic. Many of them said they did not know we had such meetings, though this is our fourth.

I should like this question discussed on the Junior page: "How can the Woman's Auxiliary afford to neglect its Junior branch, since its future intelligent membership depends greatly on the Juniors?"

ACKNOWLEDGMENT OF OFFERINGS TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATIONS

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-two bishops, and stipends to 2,480 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1911, to July 1st, 1912.

| DIOCESE OR MISSIONARY DISTRICT | Apportionment for Domestic and Foreign Missions, September 1st, 1911-12 | Amount received from September 1st, 1911, to July 1st, 1912 | DIOCESE OR MISSIONARY DISTRICT | Apportionment for Domestic and Foreign Missions, September 1st, 1911-12 | Amount received from September 1st, 1911, to July 1st, 1912 |
|--------------------------------------|--|---|--------------------------------------|--|---|
| Department I | | | Department IV | | |
| Connecticut | \$ 56,390 | \$ 38,701.94 | Alabama | \$ 7,340 | \$ 3,731.45 |
| Maine | 5,280 | 2,027.05 | Atlanta | 5,970 | 2,613.75 |
| Massachusetts | 73,000 | 56,807.16 | East Carolina | 3,600 | 4,427.86 |
| New Hampshire | 5,440 | 4,007.78 | Florida | 4,190 | 3,241.40 |
| Rhode Island | 18,230 | 15,411.26 | Georgia | 3,750 | 2,304.53 |
| Vermont | 4,660 | 3,455.14 | Kentucky | 7,580 | 5,428.14 |
| W. Massachusetts | 13,000 | 8,805.06 | Lexington | 2,160 | 1,627.01 |
| | 175,990 | \$129,215.39 | Louisiana | 7,800 | 3,948.58 |
| | | | Mississippi | 4,590 | 2,203.14 |
| Department II | | | North Carolina | 4,820 | 4,498.16 |
| Albany | 28,080 | 13,739.87 | South Carolina | 7,170 | 6,327.38 |
| Central New York | 21,650 | 13,976.93 | Tennessee | 6,330 | 3,973.77 |
| Long Island | 65,720 | 22,879.38 | Asheville | 2,310 | 2,099.43 |
| Newark | 39,230 | 26,787.21 | Southern Florida | 1,910 | 1,366.40 |
| New Jersey | 25,670 | 15,339.26 | | 69,520 | 47,796.00 |
| New York | 266,650 | 173,602.16 | | | |
| W. New York | 26,160 | 13,839.24 | | | |
| Porto Rico | 250 | 144.13 | | | |
| | 473,410 | 280,308.18 | | | |
| Department III | | | Department V | | |
| Bethlehem | 16,280 | 12,525.41 | Chicago | 45,730 | 18,715.75 |
| Delaware | 4,890 | 3,080.34 | Fond du Lac | 3,910 | 963.59 |
| Easton | 3,070 | 1,644.27 | Indianapolis | 4,220 | 2,287.92 |
| Erie | 5,340 | 2,808.32 | Marquette | 1,820 | 488.40 |
| Harrisburg | 9,590 | 4,635.32 | Michigan | 16,210 | 9,717.86 |
| Maryland | 29,320 | 18,969.59 | Michigan City | 2,550 | 1,059.72 |
| Pennsylvania | 157,970 | 119,128.56 | Milwaukee | 16,150 | 4,571.31 |
| Pittsburgh | 29,090 | 10,965.14 | Ohio | 28,550 | 12,149.48 |
| Southern Virginia | 14,660 | 8,569.15 | Quincy | 2,440 | 1,326.15 |
| Virginia | 15,140 | 15,952.10 | Southern Ohio | 14,800 | 8,624.11 |
| Washington | 21,810 | 13,553.77 | Springfield | 3,160 | 638.93 |
| West Virginia | 6,390 | 4,849.91 | W. Michigan | 5,310 | 2,172.53 |
| | 313,550 | 216,681.88 | | 144,850 | 62,715.75 |

| DIOCESE OR MISSIONARY DISTRICT | Apportionment for Domestic and Foreign Missions, September 1st, 1911-12 | Amount received from September 1st, 1911, to July 1st, 1912 | DIOCESE OR MISSIONARY DISTRICT | Apportionment for Domestic and Foreign Missions, September 1st, 1911-12 | Amount received from September 1st, 1911, to July 1st, 1912 |
|--------------------------------------|--|---|--------------------------------------|--|---|
| Department VI | | | Department VIII | | |
| Colorado | \$ 9,750 | \$ 2,121.68 | California | \$ 10,460 | \$ 4,503.89 |
| Duluth | 2,470 | 1,823.81 | Los Angeles | 10,980 | 6,507.62 |
| Iowa | 9,270 | 2,387.22 | Olympia | 4,350 | 2,414.87 |
| Minnesota | 12,360 | 7,089.12 | Oregon | 3,460 | 1,591.89 |
| Montana | 4,350 | 3,932.83 | Sacramento | 2,640 | 1,768.51 |
| Nebraska | 4,940 | 1,823.17 | Alaska | 1,000 | 1,369.25 |
| Kearney | 1,450 | 1,325.89 | Arizona | 840 | 706.88 |
| North Dakota | 1,730 | 2,130.02 | Eastern Oregon | 630 | 667.53 |
| South Dakota | 2,260 | 3,037.59 | Honolulu | 1,170 | 1,394.00 |
| Western Colorado | 660 | 509.16 | Idaho | 1,270 | 1,053.47 |
| Wyoming | 1,530 | 1,446.20 | Nevada | 1,820 | 854.48 |
| | | | San Joaquin | 1,030 | 645.51 |
| | | | Spokane | 1,740 | 1,129.76 |
| | | | The Philippines | 500 | 673.47 |
| | | | Utah | 910 | 575.08 |
| | 50,770 | 27,626.69 | | 42,800 | 25,846.21 |
| Department VII | | | | | |
| Arkansas | 3,400 | 1,873.90 | Africa | 420 | 503.29 |
| Dallas | 2,390 | 2,154.87 | Brazil | 250 | 188.17 |
| Kansas | 3,820 | 2,364.48 | Canal Zone | | 125.50 |
| Kansas City | 6,760 | 2,316.69 | Cuba | 840 | 584.21 |
| Missouri | 12,330 | 8,080.75 | Greece | | 25.72 |
| Texas | 4,490 | 3,693.75 | Haiti | | |
| West Texas | 1,890 | 3,152.32 | Hankow | 250 | 43.39 |
| Eastern Oklahoma | 930 | 881.92 | Kyoto | 160 | |
| New Mexico | 920 | 926.12 | Mexico | 420 | 268.14 |
| North Texas | 200 | 327.71 | Shanghai | 250 | |
| Oklahoma | 970 | 557.18 | Tokyo | 330 | 200.00 |
| Salina | 960 | 725.17 | Wuhu | | 3.43 |
| | | | European Churches | 1,680 | 702.15 |
| | | | Foreign Miscell | | 34.87 |
| | 39,060 | 27,054.86 | | 4,600 | 2,687.87 |
| | | | Total | \$1,314,550 | \$819,932.93 |

OFFERINGS TO PAY APPROPRIATIONS

| Source | To July 1, 1912 | To July 1, 1911 | Increase | Decrease |
|--|--------------------|--------------------|-------------|------------|
| 1. From congregations | \$514,688 98 | \$459,808 98 | \$54,880 00 | |
| 2. From individuals | 42,796 52 | 47,170 04 | | \$4,373 52 |
| 3. From Sunday-schools | 159,024 17 | 144,318 99 | 14,705 18 | |
| 4. From Woman's Auxillary | 103,423 26 | 83,269 74 | 20,153 52 | |
| 5. From Forward Movement | | 25,135 76 | | 25,135 76 |
| 6. From interest | 61,495 10 | 65,266 70 | | 3,771 60 |
| 7. Miscellaneous items | 3,649 33 | 2,592 11 | 1,057 22 | |
| Total | \$885,077 36 | \$827,562 32 | \$57,515 04 | |
| 8. Woman's Auxillary United Offering | 60,000 00 | 60,000 00 | | |
| Total | \$945,077 36 | \$887,562 32 | \$57,515 04 | |

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1911, TO AUGUST 31ST, 1912

Amount Needed for the Year

| | |
|--|----------------|
| 1. To pay appropriations as made to date for the work at home and abroad | \$1,350,682 22 |
| 2. To replace Reserve Funds temporarily used for the current work | 172,003 99 |
| Total | \$1,522,686 21 |
| Total receipts to date applicable on appropriations | 945,077 36 |
| Amount needed before August 31st, 1912 | \$577,608 85 |